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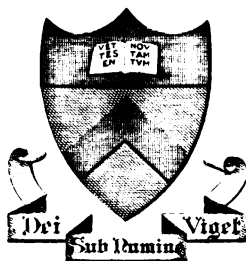


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Dr. Theodore W. Hunt, '65









AN  
EXPOSITION  
WITH  
Practical Observations

UPON  
The three first Chapters of the  
Book of JOB.

Delivered in XXI. Lectures at MAGNUS  
near the Bridg, London.

By JOSEPH CARYL, Preacher to the Ho-  
norable Society of Lincolns Inn.

JAMES 5. Vers. 10, 11.

*Take, my Brethren, the Prophets, who have spoken in the Name of  
the Lord, for an example of suffering affliction, and of patience.  
Behold, we count them happy which endure. Ye have heard of the  
patience of Job, and have seen the end of the Lord: that the  
Lord is very pitiful, and of tender mercy.*

LONDON,

Printed for Luke Fawne at the Parrot in Pauls Church-yard, and  
H. Cripps and L. Lloyd in Popes-head-Alley. MDCLI.



**I**T is this 11<sup>th</sup> day of *May*, 1643.  
Ordered by the *Committee* of the  
House of Commons in Parliament,  
concerning Printing, That this Book  
entituled (*An Exposition upon the three  
first Chapters of Job*) be Printed for  
*Henry Overton.*  
*Luke Fawne.*  
*John Rothwell.*

**JOHN WHITE.**







TO THE  
**CHRISTIAN READER.**  
 TO

Those especially of this City, who have been  
 the Movers and Promoters of this Work.

**T**His Book of Job bears the Image of these times,  
 and presents us with a resemblance of the past,  
 present, and (much hoped for) future condition of  
 this Nation. As the personal prosperity of Job,  
 so his troubles look like our National troubles; and why may  
 not the parallel be made up, by a likeness in our Restoration?  
 Job was the most flourishing, the greatest man of all the men  
 of the East. We are the greatest, and lately were the most flour-  
 ishing Nation, of all the Nations of the North. Our Oxen  
 (like his) were strong to labour, our Sheep brought forth  
 thousands and ten thousands in our streets, our Garners  
 were full, affording all manner of store; our sons (like his)  
 as plants grown up in their youth, our daughters as cor-  
 ner-stones polished after the similitude of a palace.  
 There was no breking-in, nor going-out, no complain-  
 ing (in referance to outward wants) in our streets. We  
 washed our steps with Butter, and the Rock poured us  
 out Rivers of Oyl. The Candle of God shined upon our  
 Heads, and the secret of God was upon our Tabernacles.  
 Our roots were spread out by the waters, and the dew (of  
 blessing) lay all night upon our branches. Unto us the  
 Nations gave ear and waited, and kept silence at our  
 counsel; After our words, they spake not again, and our  
 speech dropped upon them; If we laughed on them, they  
 beleevved it not: our glory was fresh in us, and the light of

3-31-43 Hunt

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## To the Reader.

our countenance they cast not down: we chose out their way, and fate chief, and dwelt as a King in the Army, as one that comforteth the Mourners. *Surely, a happy people were we, being in such a case; yea most happy were we, having the Lord (many ways declaring himself) for our God. And had we (as these mercies did oblige us) fill'd up, or labour'd to fill up the other part, the better part of Jobs character; Had we been a People perfect and upright, fearing God and eschewing evil; we might (according to the promis'd, and often experienc'd tenour of Gods dealing with his People) have continued and encreased in all that happiness unto this day.*

*But we (herein unlike to Job, and like a foolish Nation and unwise) have ill-requited the Lord, yea we have requited the Lord with evil, for and in the midst of all this Goodness. Our Provocations have been many, and our Backslidings have been multiplyed. Our sins have put a Sword into the Hand of God: and God in Justice hath put a Sword into the Hands of unjust men, men skilful to destroy. He hath made Babylonians the rod of his anger, and the staff of his indignation against us. He hath given Commission to Caldeans and Sabeans, who rob and spoyle us. Our young men are slain by the edge of the Sword, and the stink of our Camps comes up into our Nostrils. How many sad Messengers have hastened unto us (as unto Job) with the Reports of Cities surrendred and plundered, of Towns fired and pillaged, of Villages and Countries laid waste, and almost desolate. Now seeing all this is come upon us, is it not time for us (with Job) to rent our Garments (yea our hearts with godly sorrow) and falling upon the ground, worship God, and say, The Lord hath (freely) given, and the Lord hath (justly) taken; Blessed be the Name of the Lord? Our sins have brought these sorrows, let not our sorrows bring in more sin, by causing us to*  
murmur

## To the Reader.

murmur against, or charge God foolishly.

God never sends such troubles upon a Nation (he doth sometimes upon a Person, and did upon Job) without cause; that is, without respecting sin as a cause. Job might say (in one sense) My Uprightness and my Integrity have procured these things unto me; But we must say, Our way and our doings have procured these things unto us: This is our wickedness.

Yet (though all this evil hath been done by us, though all these evils are come upon us, yet) there is hope in our Israel concerning this thing, yea, I beleeve, there is mercy in and from all these evils, to us and all the Israel of our God. Only what Integrity we have, let us still hold it steadfastly; what evils are (and what evils almost are not?) amongst us, let us reform them speedily; without this, at least, without hearty desires, and faithful endeavors after this, we may presume, but we cannot beleeve or hope our Deliverance. I grant, that whensoever God restores us, he must restore us freely, and must both make us good, and doe us good, for his own Name sake, in Iesus Christ: For as he hath punished us lesse then our sinnes deserve, so whensoever, or in what degree soever he restores us, it will be more then any, or all our repentings and reformings can deserve: yet he commands us to repent and reform, that we may be restored. God never delivered any people for their Repentance, and rarely any (if any) without Repentance. Yea I may say it plainly, that he never delivered any (in Mercy) without Repentance, for either he gave them Repentance before they were delivered, or Repentance (which is far the greater blessing of the two) with the Deliverance. Better have our troubles continue, then our sins continue. To have Peace return, and our hearts unturnd, were infinitely worse then War.

And as Repentance is better then Peace, so it will be an

## To the Reader.

argument, that we shall have Peace: May we not yet conclude that God is upon the giving-hand, when he gives a new heart? And that he hath somewhat else to give, when he hath given a love unto, and a longing after his Truth?

*When God feeds us with (and we have a right taste of) this Manna in our Wilderness, we may rest assured that God hath humbled us all this while (and all the while his Wisdom shall see fit to humble us yet, will be) only to prove us, that he may do us good at our latter end, and make this Nation (at least) like Job, in the end, which he will make.*

*We have heard of the Patience of Job, and what end the Lord made: Could we but hear of the Repentance of England, all the world (I am perswaded) should hear and wonder at the end which the Lord would make: Even such an end as he made for Job, if not a better; he would give us twice as much in Temporals, double Riches, double Oxen and Sheep, double Bracelets and Earrings, double Gold and Silver, double Sons and Daughters: And he would give us (which is not specified in the Inventory of Jobs repair) seven-fold more in Spirituals, seven-fold more knowledge of his Truth, purity in his Worship, order in his House; he would make the light of our Moon to be like the light of the Sun, and the light of our Sun to be seven-fold, as the light of seven days, in the day wherein he binds up our outward breaches, and heals the stroke of our wound. Thus we may look to be restored (not only as Job) to more in kind, but to better in kind, I am sure to better in degree: We may look, that, for Brass we shall have Gold, or our Gold more refined; that, for Iron we shall have Silver, or our Silver more purified; that, for Wood we shall have Brass, or our Brass better furnished; that, for Stones we shall have Iron, or our Iron better tempered; we may look, that our Officers shall be Peace, and our Exactors Righteousness, that violence shall no more be heard in our Land, wasting*  
nor

## To the Reader.

nor destruction within our borders, but men shall call our Walls Salvation, and our Gates Praise.

When these glorious issues of our troubles shall be, is in his hand, who held Jobs estate in his hand, so fast, that Satan could not touch a Sheep nor a shoo-latchet, till himself willed: and who, when his time came, restored Jobs estate double, to a Sheep and a shoo-latchet, whether Satan and his Sabeans would or no. We have already seen, in Job, an Epitome of our former prosperity, and of our present troubles, the good Lord hasten the latter part of our National likeness unto him, in the doubled (and O that it might be a seven-fold) restoration of our Peace and Truth.

In the mean time these Meditations upon this Scripture, well digested and taken in, may be (through the blessing of God upon them) a help to our patience, in bearing these afflictions upon the Land, a help to our faith in believing, and to our hope in waiting for the Salvations of the Lord. Whatsoever things were written afore-time, were written for our learning (but this Book was purposely written) that we through patience and comfort of this Scripture might have hope. Nor do I doubt, but that the Providence of God (without which a Sparrow falls not to the ground) directed my thoughts to this Book, as (not only profitable for all times, but) specially seasonable for these times. It is a word in season, and therefore should, as a word upon the Wheels, make a speedy passage into all our hearts: And how should it not? While we remember that these Wheels are oyl'd with blood, even with the heart-blood of thousands of our dearest friends and brethren.

I find, that this is not the first time that this Book hath been undertaken by way of Exposition in such a time as this. Lavater, a faithful Minister of the Tigurnine Church, opened this Scripture in preaching, and printed it in the German tongue, which was afterwards published in Latin

## To the Reader.

by Hartmanus Springlius (as himself expresses in the Title) to support and refresh the afflicted minds of the godly in that last (as he then supposed) and saddest declining Age of the world.

Anno 1552. **Ferus (a Popish Fryer, but very devout according to the Devotion of that Religion) Preacher at Mentz, chose this Scripture in the time of War and publike Calamity (as the Title also of his Book holds forth) to comfort his Citizens. In his fourth Sermon he makes this observable digression. You know (saith he to his Hearers) that I began to expound this History of Job, to the end I might comfort and exhort you to Patience in these troublefom times. This was and is my Intendment, this moved me to handle and explain this Book. But now in my very Entrance upon it, the Storm grows so black, that I see you amazed, dejected, and almost desperate: Some are flying, others are preparing to fly; and in this great Calamity, no man is found to comfort his Brother: But everyone increases his Neighbors fear, by his own fearfulness. He prescribes (as far as their Principles will admit) Cordials for the reviving of their spirits, and medicine for the cure of these distempers. The whole Book of Job is a sacred Shop, stor'd with Plenty and Variety of both: that you may open your hearts to receive and with wisdom to apply the Consolations and Instructions here tender'd from this part of it, is, and (through the strength of Christ) shall be, the desire and prayer of**

Novemb. 8.

1643.

Your very loving Friend

and Servant for the

help of your Faith,

Joseph Caryl.



AN  
**EXPOSITION**  
 UPON  
 The three first Chapters of the  
 Book of *Job*.

The Introduction, opening the Nature, Parts,  
 and Scope of the whole BOOK.

**I** T was the personal wish and resolution of the Apostle *Paul*, *I had rather speak five words with my understanding, then ten thousand words in an unknown tongue.* And surely it is far better to speak or hear five words of Scripture with our understandings, then ten thousand words, yea, then the whole Scriptures, while we understand them not. Now, what an unknown tongue, about which the Apostle there disputeth, is, in reference unto all, the same is the Scripture unto most, even in their own tongue, that which they understand not. For as an unknown tongue doth always hide the meaning of words from us: so do oftentimes the spiritualness, and mysteriousefneffe of the matter. While a man speaks in a strange language we hear a sound; but know not the words; and while a man speaks in our own language, though we know the words, yet we may not understand the meaning; and then he that speaks is to us in that reference (so the Apostle calls him) a *Barbarian*. While the leaves of the Book are opened and read to such or by such, the sense is shut up and sealed.

When the Apostle *Philip* heard the *Ethiopian Eunuch* read *Acts 8. 37.* the Prophet *Isaiah* as he travelled in his Chariot, he said to him, *Understandest thou what thou readest?* The Eunuch answered,

B

How



How should I, unless some man would guide me? He understood the language; but the meaning was under a vail. The very same may we say to many, who read the Scriptures, Understand you what you read? And they may answer as the Eunuch did, How can we, except we have some man to guide us? Yea, and alas, for all the guiding of man, they may answer, How can we, except we have the Spirit of God to guide us? *He hath his Pulpit in Heaven, who teacheth hearts, the hearts of Scripture.*

Rom. 7. 9.

Paul (we know) was a learned Pharisee, and much versed in the Law, and yet he saith of himself before his Conversion, that he was *without the Law*: but when Christ came to him, then the Commandment came to him. *I was once alive without the Law, but when the Commandment came, that is, when Christ came, and his Spirit came in or after my Conversion, and expounded the Commandment to my heart, then the Commandment came, sc. to my heart in the power of it, and I understood to purpose what the Law was.* So that the teachings of the Spirit, the teachings of God himself, are chiefly to be looked after and prayed for, that we may know the mind of the Spirit, the Will of God in Scripture.

2 Cor. 14. 13.

But he hath set up this Ordinance, the Ordinance of Interpretation to do it by; both that the Scripture might be translated out of the Original into the common language of every Nation (which the Apostle calls interpreting in that place before cited) and also that the Original sense of the Scripture might be translated into the mind and understanding of every man; which is the work we aim at, and now have in hand.

PROV. 6. 13.

Before I begin that, give me leave to beseech you in the Name of Christ, to take care for the carrying on of this Work a degree further: I mean to translate the sense of Scripture into your lives, and to expound the Word of God by your works; *Interpret it by your feet, and teach it by your fingers,* (as Solomon speaks to another sense,) that is, let your workings and your walkings be *Scripture Explications.* It is indeed a very great honour unto this City, that you take care for a *Commentary* on the Scripture in writing; but if you will be careful and diligent to make a *Commentary* upon the Scripture by living, or to make your lives the *Commentary* of Scripture, this will make your City glorious indeed.

2 Cor. 3. 2, 3.

It is the Apostles Testimony of his Corinthians, *Ye* (saith he)

are



are our Epistle, for as much as ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with Ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart. Give us we beseech you, the same occasion of glorying on your behalf, that we may say, *You are our Exposition*, for as much as you are manifestly declared in your practise to be the Exposition of the mind of Christ ministered unto you by us. A walking, a breathing *Commentary* goeth infinitely beyond the written or spoken *Commentary*. And as the Apostle makes his conclusion (before noted) I had rather speak five words with my understanding, then ten thousand words in an unknown tongue: So I say, I had rather know five words of Scripture by my own practise and experience, then ten thousand words of Scripture, yea then the whole Scripture, by the bare Exposition of another. And therefore let the word of Christ by these verbal Explications, dwell richly in your understandings in all wisdom: And by a practical Application, let it be held forth plentifully in your lives in all holiness. Add Commentary to Commentary, and Exposition to Exposition: add the Comment of works to this Comment of words, and an Exposition by your lives to this Exposition by our labours.

Surely if you do not, these Exercises will be costly indeed, and will come to a deep account against you before the Lord. *If you are lifted up to Heaven by the opening of the Scripture* (which is either a carrying of you up to Heaven, or a bringing of Heaven down to you,) and then walk groveling upon the Earth; how sore will the Judgment be! But it is to me an argument and an evidence from Heaven, that God hath put it into your hearts to be more glorious in the practice of holiness, because he hath put it into your hearts to desire more the knowledg of holiness.

To draw in my speech nearer to the business. Having a Book full of very various matter before me, give me leave to premise some things in the general, and something more particularly, by way of Preface concerning the Book, before we come to the handling of the Text.

First, For the general. That which God speaks concerning the whole work of Creation, we may speak concerning the whole Book of Scripture, *It is very good.* Solomon observes, that *Wheresoever the wisdom of God spake, it spake of excellent things.* And David, to quicken our endeavors, and excite our diligence,

to the study of the Word, preferreth it in worth above *thousands of gold and silver* and in sweetness above the honey and the honey comb. And when he ceaseth to compare, he beginneth to admire, *Wonderful are thy Testimonies*. And well may that be called *Wonderful*, which proceedeth from the God of Wonders. *All Scripture* is given by divine inspiration, or by inspiration from God; and I need not stay to shew you the excellency of any part, when I have but pointed at such an original of the whole.

As therefore the whole Scripture, (whether we respect the majesty of the Author, the height or purity of the matter, the depth of perspicuity of the stile, the dignity or variety of occurrences; whether we consider the Art of compiling, or the strength of arguing) disdains the very mention of *comparison* with any other humane Author whatsoever: so are *comparisons* in it self, as Book with Book, Chapter with Chapter, dangerous. There is not in this great volum of holy Counsel, any one Book or Chap. Verse or Section, of greater power or authority then other. *Moses* and *Samuel*, the writings of *Amos* the Shepherd, and of *Isaiah* a Descendant of the Blood Royal; the writings of the Prophets and Evangelists, the Epistles of *Paul*, and this History of *Job*, must be received (to use the words of the *Trent Council* in the fifth Session, but to far better purpose) *Pari pietatis affectu, with the same holy reverence and affection*. They use it about Traditions, matching Traditions with the Scriptures; but we may fully match all Scripture together, and say, all must be received with the same devotion and affection.

Yet notwithstanding, as the parts of Scripture were penned by divers Secretaries, published in divers places, in divers ages, on divers occasions, for divers ends; so the argument and subject matter, the method and manner of composing, the texture and the stile of writing are likewise different. Some parts of Scripture were delivered in Prose, others in Verse or Numbers: some parts of the Scripture are Historical, shewing what hath been done; some are Prophetical, shewing what shall be done; others are Dogmatical or Doctrinal, shewing what we must do, what we must believe. Again, some parts of Scripture are clear and easie, some are obscure and very knotty: Some parts of Scripture shew what God made us; others, how sin spoiled us: A third, how Christ restored us. Some parts of Scripture shew forth acts of Mercy, to keep us from sinking; others record acts of Judgment, to keep us from presuming,

suming. And because the way to Heaven is not strewed with Roses, but, like the Crown of Christ here upon Earth, set with thorns; because not smiles and loving embracements from the world, but wounds, and strokes, and temptations, do await all those that have received the *press-money of the Spirit*, and are enrolled for the *Christian Warfare*: because every true Israelite must expect that which *Jacob* upon his death-bed spake of *Joseph*, that the *Archers will shoot at him, hate him, and grieve him*: In a word, *Gen. 49. 23* because many are the troubles of the righteous; therefore the Scripture doth present us with sundry platforms of the righteous conflicting with many troubles.

Now these Considerations that are scattered severally through the whole Scripture, seem all concenter'd, and united together in this Book of *Job*: which if we consider in the stile and form of writing, is in some part of it Prose, as the two first Chapters, and part of the last, and the rest is Verse. If we consider it in the manner of delivery, it is both dark and clear. If we consider the subject matter of it, it is both Historical, Prophetical, and Doctrinal. In it is a mixture of mercy tendred unto, of judgments threatned against, and inflicted upon the wicked. In it is a mixture of the greatest outward blessings, and the greatest outward afflictions upon the godly, concluding in the greatest deliverances of the godly from affliction. In this last the Book is chief: there was never any man under a *warmer Sun* of outward prosperity then *Iob* was; neither was there ever any man in a *hotter fire* of outward affliction then *Job* was, God seeming to give charge concerning this tryal of *Job*, as King *Nebuchadnezzar* did concerning the three children, to have the *furnace heated seven times hotter, then ordinary*. This is the general concerning the Book.

Now more particularly. I will not detain you in that Proemial Disquisition about the Author and Penman of this Book: there is great variety of Judgment about it; some say it was one of the Prophets, but they know not who: some ascribe it to *Solomon*, \* *Quis libri* some to *Elihu*, not a few to *Job* himself; but most give it to *Moses*. That resolution of *Beza* in the point shall serve me, and may satisfy you. \* *Scriptor fuit mo-* It is very uncertain who was the Writer of this Book (saith he) and whatsoever can be said concerning it, is ground- *scritum est, nec nisi levissimis conjecturis nititur quicquid de eo dici potest.* ed but upon very light conjecture. And therefore, where the Scripture is silent, it can be of no great use for us to speak, especially seeing there is so much spoken as will finde us work, and be

of use for us: neither need we trouble our selves (being assured that the *Spirit of God* indited the Book) who it was that held the Pen. Only take this, that it is conceived to be the first piece of Scripture that was written; take it to be written by *Moses*, and then it is most probable that he writ it before the deliverance of the people of *Israel* out of *Egypt* while he was in *Midian*.

Neither will I stay you in the second place about the inquiry into, or rather about the refutation of that fancy, that this whole Book is a Parable rather than a History; like that of *Lazarus* in the Gospel, not a thing really acted; but only a representation of it. Now this (which was the dream of many of the *Jews* and *Talmudists*, and is fastened with no small clamour upon *Luther* by the *Jesuites*) may clearly be convinced both by the names of places and persons (which we shall have occasion to open when we come to the Book it self,) and also by those allegations of the Prophets and of the Apostles concerning *Job*; the Prophet *Ezekiel* quoting him with *Noah* and *Daniel*, two men that unquestionably were extant, and acted glorious parts in the world, and therefore *Job* also.

Ezek. 14. 14.

All that I will say in particular, shall be in these three things.

1. To shew you more distinctly the subject of this Book.
2. The parts and division of it.
3. The use or scope and intendment of it.

1. For the subject of this Book, we may consider it, either as principal, or as collateral.

The main and principal subject of this Book is contained (and I may give it you) in one verse of the 34. Psalm. *Many are the afflictions of the righteous, but the Lord delivereth him out of all.*

Psalm 34. 19.

Concerning the subject, there are two great Questions handled and disputed fully and clearly in this Book. The first is this: *Whether it doth consist with the Justice and goodness of God to afflict a righteous and sincere person, to strip him naked, to take away all his outward comforts.* Or, *Whether it doth consist with the Justice and goodness of God, that it should go ill with those that are good, and that it should go well with those that are evil.* This is one great debate, the main Question throughout the Book. And then secondly, here is another great dispute in reference to the former; namely, *Whether we may judge of the righteousness or unrighteousness, of the sincerity or hypocrisy of any person, by the outward dealings and present dispensations of God towards him.* That is a second Question here debated.

The

The friends of *Job* maintained the first Question negatively, the latter affirmatively. They denied that God in Justice could afflict a righteous and a holy man. They affirmed, that any man so afflicted is unrighteous, and may so be judged, because afflicted. And so the whole argument and dispute, which the friends of *Job* brought, may be reduced to this one Syllogism. *He that is afflicted, and greatly afflicted, is certainly a great open sinner, or a notorious hypocrite: But Job, thou art afflicted, and thou art greatly afflicted; Therefore certainly thou art, if not a great open sinner, yet a notorious hypocrite.*

*Job* as constantly and as vehemently maintaineth both those questions in the contrary sence. He acknowledged himself to be a sinner, yet he stiffly denied that he was an hypocrite; he disclaimed his own righteousness in point of Justification, yet he justified himself in point of uprightness. And as for the sinfulness of his nature and of his life, he was willing (except known or wilful in sincerity) to own both, and charge himself faster, then his friends could, appearing to, and triumphing in free Grace, for full pardon.

This one Syllogism (I say) is the sum of all the Dispute, between *Job* and his three friends; This is (as it were) the hinge, upon which the whole matter turned.

But besides these, there are many discourses falling in collaterally, which concur to make up the subject of this Book: For, as it is with those that study the *Philosophers stone*, the great thing they aim at, is to make gold, &c. that's the principal, the chief end: yet collaterally they find out many excellent things, many profitable experiments have been made, many rare secrets have been discovered in prosecuting of that great design. So although this be the principal subject of the Book, yet collaterally for the carrying on of these disputes, many other rare and excellent, heavenly, spiritual and useful Truths are handled and discovered. As to give you some particular Instances.

First, We have the *Character* of a discreet and faithful Master and Father in a Family, and the special Duties which concern those relations; *The Doctrine of the Oeconomicks is often touched in this Book.*

Secondly, We have here the *Character* of a faithful, zealous and just Magistrate in the Common-wealth, how he ought to behave himself, and what his duty is, set down also plainly and clearly by occasion of this dispute.

Thirdly,

Thirdly, We have a great discovery made in the secrets of nature. The bowels of nature are as it were ript open, and the great works of Creation are here displayed. In this you have discourses of the Heavens, of the Earth, of the Sun, Moon, and Stars: of those Meteors, the Hail, the Snow, the Frost, the Yce, the Lightning and the Thunder. In this you have discourses of Jewels, of Minerals, and of Metals; In this, of Beasts and Birds, and creeping things. So that by occasion of this dispute, a discourse is carried about all the world, in the whole circuit of naturall knowledge or Philosophy.

Fourthly, Here are discourses of Christian Morals, of the duties of equity from man to man: Of the duties of piety which man oweth to God, of the duties of sobriety and temperance towards a mans own self. Yea here we find the great duty of *Faith*, *the matter of beleiving in the Redcemer of the world, our Lord Iesus Christ.*

Lastly, Here are many discoveries made of *God*, in Himself and his Attributes: in his Power, Wisdom, Justice, Goodness and Faithfulness, yea, whatsoever may be known of God in any of these, is some way or other here discovered. So then, all being summed up together, it may well be said concerning this Book, that it is *Βιβλος παράγματος*, a Book containing all excellencies, of wisdom and holiness: and what (as some of the *Jews* and *Rabbins* say of it) in other Books is *here a little and there a little*, is all plentifully gathered together in this. In a word, it is a *Summary*, a *Compendium* of all knowledge, both human and divine, both concerning our selves, and concerning God. So much of the subject of this Book, both Principal and Collateral.

The second general to be considered is the division of this Book. We may consider it in reference to the division; First, as it is a Dialogue (for so some call the whole Book) which is an interchangeable discourse concerning any subject or matter whatsoever. And taking it in that notion, we may divide it by the *Collocutors* or *Speakers*, and by the severall speeches which they made.

The *Collocutors* or *Speakers* in this Book, are Eight.

- |                      |             |                              |
|----------------------|-------------|------------------------------|
| 1. God.              | 5. Eliphaz. | } <i>Jobs</i> three friends. |
| 2. Sathan.           | 6. Bildad.  |                              |
| 3. Job.              | 7. Zophar.  |                              |
| 4. <i>Jobs</i> Wife. | 8. Elishu.  |                              |

Who cometh in as a Moderator of that dispute.

Their

Their Speeches, which they make, are, in the whole compass of the Book, thirty two Distinctions.

There are two Dialogues between God and Satan. One between Job and his Wife. Three between Job and Eliphaz. Three between Job and Bildad. Two between Job and Zophar. Two between God and Job. And then we have Elihu making four distinct Speeches, or Orations, which have no Answer. And lastly, two several Speeches or Parables (as they are called) of Job, one in Chapt. 27. 1. and the other in Chapt. 29. 1. So that, sum up all these together, and you may divide the whole Book into thirty two distinct or several Speeches, either by way of Position, or Answer, or Reply, or Determination. God speaks four times, Satan twice, Jobs wife once, Job thirteen times, Eliphaz thrice, Bildad thrice, Zophar twice, Elihu four times.

Or if we should consider the Book as a *Disputation*, (which is higher then a *Dialogue*) so you may distinguish it, by the *Opponents*, by the *Respondent*, and by the *Moderators*.

The *Opponents* are three. Jobs three friends.

Job himself is *Respondent*. The *Moderators* are,

First, *Elihu*, he cometh in first as an *Umpire* between them.

Secondly, God himself at last, out of the whirl-wind, giveth the decisive determinative voyce and sentence. He states the question fully for Job, and reproveth Jobs friends, as not having disputed and argued aright concerning him.

¶ Yet further: We may divide the Book into five Sections, whereof

The first doth set forth the happiness and fulness of Jobs outward estate; and the integrity and perfection of his spiritual estate. And that is contained in the first 5 verses.

The second presents Jobs affliction, Jobs fall, the great and sore calamity which in a moment did overtake him, with the occasion of it. And this you have set forth from that 5 verse exclusively to the 9 verse of the second Chapter.

Thirdly, We have the questions, the debates and disputes which did arise upon and about the fall of Job into that sad condition: which are contained from that 9 verse of the second Chapter, to the end of the 31 Chapter.

Fourthly, We have the Moderation or Determination of this dispute and of this argument, first by *Elihu*, and then by God himself, from the beginning of the 32 Chapt. to the 7 verse of the 42.

All which is but as a Determination or stating of the Question.

Fifthly, and lastly ; We have the restitution of *Job*, his restoring and setting up again, and the repairing of his Estate, and making of it double to what formerly it had been. And that is begun and continued from the 7 Verse of the 42 Chapter, to the end of the Book. So here you have a five-fold Division of the Book.

Once more : We may divide the Book into three parts. And so it sets forth,

1. *Jobs* happy condition, both in regard of externals, and internals, in the first 5 verses.

2. *Jobs* fall, *Jobs* calamity, *Iobs* trouble, from that to the 7 verse of the 42 Chapter.

3. *Jobs* restitution, or restoring, from thence to the end.

Take the Book in this division, and it seems to hold forth to us such a representation of *Job*, as is given us in the three first Chapters of *Genesis* concerning Man. In those 3 first Chapters, we have Man set forth,

1. In the excellency and dignity of his Creation, being Lord and Sovereign of all, adorn'd with that integrity and purity of Nature which God hath planted in, and stamped upon him at his creation. And in the beginning of this Book, we have *Job* like a man in innocency, shining in all his dignity, compass'd about with blessings of all sorts, blessings of the Body, blessings of the Soul, blessings of this Life, and of that which is to come.

2. There we finde the Devil plotting the ruine of man, and we finde his plot taking for a while, and in a great measure prevailing. So here in this Book we have the Devil begging *Iobs* ruine, and having obtained leave, so far as concerned his outward Estate and Body, quickly puts it in execution.

3. There we have *Adam* by Gods free mercy and promise restored to a better estate in Christ through the grace of Redemption, then he had before in himself, by the goodness of Creation. So here we have *Iob*, through the mercy, power, and faithfulness of God, restored to all he had, and more ; we see him repaired and set up again after his breaking, not only with a new stock, but a greater : his estate being doubled, and his very losses proving beneficial to him. This may suffice for the division or parts of the Book, which, I conceive, may shed some light into the whole.

Now for the third thing which I propos'd, which was the use, or scope, or intendment of this Book. For that is a special thing we

are



are to carry before us in our eye in the reading of Scripture. It is possible for one to understand the subject, and to know the parts, and yet not to be attentive to finde out, or distinctly to finde out what the minde of God is, or whereat he specially drives and aymeth. Therefore it will be very profitable to us likewise to consider what the tendency and intendment, or (as I may so speak) the Uses of this Book are.

First, It aymes at our Instruction, and that in divers things.

First, (Which much concerns every Christian to learn,) it instructeth us *how to handle a Cross*: How to behave our selves when we are in a conflict, whether outward or inward: What the Postures of the Spiritual War are; and with what patience we ought to bear the hand of God, and his dealings with us. This, I say, is set forth by the Scripture in other places to be the main, and one of the principal ends, or intendments, or Uses of this Book. This the Apostle James speaks of. *You have heard of the patience of Job.* As if he should say, Do you not know why the Book of Job was written? Why God in his Providence did bring such a thing to pass concerning Job? It was that all men should take notice of his patience, and might learn the wisdom of suffering, that noble art of enduring. James 5. 11.

Job was full of many other excellent graces; and indeed he had all the graces of the Spirit of God in him. But the *Patience of Job* was the principal grace. As it is with natural men, they have every sin in them, but there are some sins which are the *Master sins*, or some one sin it may be doth denominate a wicked man; sometimes he is a proud man, sometimes he is covetous, sometimes he is a deceiver, sometimes he is an oppressor, sometimes he is unclean, sometimes he hath a profane spirit, and so the like; some one great master-lust doth give the denomination to the man, he hath all other sins in him, and they are all reigning in him, but one as it were reigneth above the rest, and sits uppermost in his heart. So it is with the Saints of God (and here with Job,) every Saint and servant of God hath all grace in him, every grace in some degree or other; for all the limbs and lineaments of the new man are formed together in the Soul of those that are in Christ. But there is some special grace which doth give (as it were) the denomination to a servant of God: As that which gave the denomination to Abraham was Faith, and that which gave the denomination to Moses was Meekness; and so this which giveth the denomination

Rom. 15. 4.

to *Job*, is Patience; and so the denomination too of this whole History; as if that were the *great lesson* that were to be taken out, the lesson of suffering and of patience: So that what the Apostle makes to be the Use of all Scripture, *Whatsoever things (saith he) were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* That, I say, which the Apostle there makes to be the end and scope of the whole Scripture, doth seem to be in special the principal and chief end of writing this Book of *Job*.

2. Another Instruction, which we are to take from the whole Book, is this. God would have us learn, that *afflictions come not by chance, that they are all ordered by providence*; in the matter, in the manner, and the measure, both for the kinds, and for the degrees, they are all ordered, even the very least, by the wisdom, by the hand and providence of God.

3. Another thing, which we are to learn generally from this Book, is this, *The Sovereignty of God*; that he hath power over us, over our estates, and over our bodies, and over our families, and over our spirits; that he may use us as he pleaseth, and we must be quiet under his hand: when he cometh, and will take all from us, all our comforts, we must give all glory to him. This Book is written for this especially, to teach us the *Sovereignty of God, and the submission of the Creature.*

4. It teacheth us, *That God doth sometimes afflict his children out of prerogative*; that though there be no sin in them, which he makes the occasion of afflicting them, (such was *Job's* case,) yet for exercise of his graces in them, for tryal of their graces, or to set them up for patterns to the world, God may and doth afflict them. *Though no man be without sin, yet the afflictions of many are not for their sins.*

5. There is this general Instruction which God would have us learn out of this Book, namely, *That the best begotten, and the best founded estate in outward things, is uncertain*; that there is no trusting to any creature-comforts. God would unbottom us quite from the creature, by holding forth this History of *Job* unto us.

6. God would also shew forth this for our learning, *viz.* The strength, the unmovableness of Faith, how unconquerable it is, what a kinde of Omnipotency there is in grace. God would have all the World take notice of this in the Book of *Job*, that a godly person is in vain assaulted by friends or enemies, by men or devils, by

wants

wants or wounds: Though he be even benighted in his spirit, though God himself take away the light of his countenance from him, yet God would have us learn and know, that over all these a true Beleever is more then a conqueror. For here is one of the greatest battels fought, that ever was between man and man, between man and Hell, yet between God and man: yet Job went away with the victory. *True Grace is often assailed, it never was or ever shall be overthrown.*

7. This also we may learn: That God never leaves or forsakes his totally or finally.

8. Lastly, The Book teacheth this general lesson: *That the judgments of God are often-times very secret, but they are never unjust.* That though the Creature be not able to give a Reason of them, yet there is infinite Reason for them.

These are the general Uses from the general scope and intendment of this Book by way of Instruction.

Secondly, This Book serves to convince and reprove that slander of worldly men and of Satan: who say that the people of God serve him for their own ends, that they follow him for loaves, that they attend upon him for an estate, for creature-comforts and concerns. The Lord did on purpose cause these things to be acted, and this History to be penned, for ever to stop the mouth of Satan and of all iniquity, and to shew that his people follow him for love, for the excellency they find in him, and in his service. Though he strip them naked of all they have, yet they will cleave to him. Here is one Confutation.

2. It is to convince and reprove all those, who judg of the spiritual estate of those that are under the hand of God in sore afflictions by some unbecoming, and rash speeches, which may fall from them in the time of thoe their conflicts, when troubles and sufferings are upon them.

3. To convince and confute those who judg of mens spiritual estates by Gods dealing with them in their outward estates.

4. To convince and confute that cursed Opinion, That a man may fall finally and totally away from grace, and from the favor of God. God hath shewed by this History, that such an Opinion is a lye. If ever any man were in danger of falling quite away from grace received, or might seem to have lost the favor of God, formerly shewed, surely it was Job: and if he were upheld in the grace of holiness, and continued in the grace of Gods love, notwithstanding

standing all that came upon him. Certainly God would have all the World know, that free grace will uphold his for ever.

5. To convince all those of pride and extream presumption, who think to finde out and to trace the *secrets of Gods counsel, the secrets of Gods eternal Decrees, the secrets of all his Works of Providence*: Whereas God sheweth them in this Book, that they are not able to finde out, or comprehend his ordinary works, those which we call the works of Nature, the things of Creation, the things that are before them, which they converse with every day, which they see, and feel, and have in their ordinary use. They are not able to finde out the secrets of the Ayr, of the Meteors, of the Waters, of the Earth, of Beasts or Birds; every one of these puts the Understanding of man to a stand, and pose his Reason; they are not able to comprehend the works of Creation, how are they able then to finde out the Counsels of God in his Decrees and Purposes and Judgments? And for that end it is that God sets forth here so much of the works of Nature, that all men may be stopp'd in that presumptuous way of searching too far into his counsels. Here is another Use or scope of this Book.

Thirdly, there is much for Consolation.

1. That all things do work for the good of those that love God.

2. Consolation is this; That no temptation shall ever take hold of us, but such as God will either make us able to bear, or make a way to escape out of it.

We can be in no condition cast so low, but the hand of God can reach us, finde us out, send in deliverance, and raise us up again.

Lastly, Here are two general Exhortations.

1. We are exhorted to the Meditation and Admiration of the Power and Wisdom of God from all the Creatures. This is a duty which this Book leads us unto, for that is the end why so much is spoken concerning the works of Creation, that (as the Apostle saith) *The invisible things of him from the Creation of the World; may be clearly seen, being understood by the things that are made, even his eternal Power and Godhead.*

2. To glorifie God in every condition, to have good thoughts of God, to speak good words for God in every condition. We are drawn to this, by considering how Job (though sometimes in vehemency of spirit he over-shot himself, yet he recovers again, and)

Rom. I. 20.

and) breathes sweetly concerning God, shewing that his spirit was full of sweetness towards God, even when God was writing bitter things against him; as when he saith, *Tough he kill me, yet will I trust in him*; then which, what could express a more holy and submissive frame of heart, in reference to the dealings of God with him? Surely he thought God was very good to him, who had that good thought of God, *To trust him, even while he slew him.*

These things being proposed concerning the Book in general, will help to cast a light through the whole at one view. And though at this time I shall not enter upon expounding of the Text it self, yet you have had in some sence, the exposition of the whole Text. If you carefully lay up these Rules, they will much advantage and advance your profit, when we come to the Explication of any part.

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THE

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## JOB. I. 1, 2.

*There was a man in the land of Uz, whose name was Job, and that man was perfect and upright; and one that feared God, and eschewed evil.*

*And there were born unto him seven sons and three daughters, &c.*



His Chapter may be divided into three parts; whereof the first contains a description of Job in his prosperous estate, from the first to the end of the fifth *verse*.

In the second we have the first part of Job's affliction set down from the sixth *verse* to the end of the nineteenth.

In the third, Job's carriage and behaviour in, or his Conquest and Victory over that first tryall, are discovered; this concludes in the three last *verses* of the *Chapter*.

The description of his prosperous estate is given us in three points.

First, What he was in person, *Verse 1*.

Secondly, What in his possessions; we have an Inventory of his goods, *Verses 2, 3, 4*.

Thirdly, What in his practice of holiness, *Verse 5*. Where one example or instance is set down for all the rest.

The Book begins with the description of his person in the first *verse*: where Job is described by that which is accidental, and by that which is essential.

By accidentals, so he is described by the place where he dwelt; *There was a man in the land of Uz.* 2. By his name, *whose name was Job.*

The essentials are four qualifications, which were essentiall to him, **not as a rationall man, but as a holy man.** *And that man was*

1. *Perfect.*
2. *Upright.*
3. *One that feared God.*
4. *Eschewed evil.*

*As they who write the Acts or Stories of great men, usually give us some description of their persons before they set down their undertakings or atchievements (as you see in the 1 Sam. 17 4, 5, 6, 7. how the great giant Goliath is described) so here the Holy Ghost by the Pen-man of this Book, being to record a glorious combat, a combat not with flesh and blood alone, but with Principalities and Powers, a wrestling with mighty and strong temptations: first gives us (if we may so speak) the Prosopographie of this divine Heroes soule, the lineaments and abilities of his spirit. This was the heighth, and this the stature of the Combitant, such were his limbs, and such his weapons, there he dwelt, and this was his name.*

*There was a man in the land of Uz, whose name was Job.*

*There Was* ] That refers us either to the truth of the Story, or to the time of the Story. Such a man there was, that's certaine. Such a man there was, but the time when is uncertaine. It referres us to the time only indefinitely. *There Was* such a man, but when, is not exactly and precisely set down. The Scripture (we know) doth often keep an exact account of yeers (the Scripture is the guide and key of all Chronology) and sometimes it leaves things in generall for the time, and only saith thus much, such a thing was, or such a person was. So here. Yet some have undertaken to define (what the Spirit of God hath left at large) the precise time wherein Job lived; and tell us in what year of the world these things were done. But I desire not to be so accurate, unless the Rule were so too. **Only thus much we may safely say, that Job lived between the times of Abraham and Moses, and nearer Moses than Abraham;** and for that I conceive there is ground sufficient. There are these two speciall Reasons, why it should

*An. 2130. from the Creation;  
574. years after the flood;  
282. years after Abraham;  
Belduc. in loc.*



should be circumscribed within that limit.

1. Because JOB offered Sacrifice at that time in his own Country: which after the giving of the Law, and setting up of a publike worship, was forbidden all, both Jews and Profelytes. They that were acquainted with the ways of God, knew they must not worship by Sacrifice any where, but before the Tabernacle, or (after the Temple was built) at the Temple.

2. Because in the whole book there is not the least print, or the least mention of any thing, which did concern those great and glorious passages of Gods providence towards the people of *Israel*, either in their going out of *Egypt*, or in their journey thorough the wilderness to Canaan. Now in a dispute of this nature (such as was between JOB and his friends) there would have been frequent occasion to have considered and instanced some of those things. There is scarce any book in Scripture, that bears date after that great and wonderfull dispensation of God, but it makes mention of or refers to some passages concerning them.

Again for the time, that which some collect to clear it, is from the Genealogie of JOB, there are three special opinions concerning the line of his pedigree.

One that he descended from *Nabor*, who was brother to *Abraham*, Gen. 22. 21. *It was told Abraham, behold Milcah see hath born children to thy brother Nahor, Uz his first born, and Buz his brother, &c.* This *Uz* who was the first born of *Nabor*, *Abraham's* brother, is conceived to have given denomination to the land of *Uz*, and so from him JOB to be descended.

Another opinion there is (maintain'd by many) that JOB was of the line of *Esau*, and that he was called *Jobab* by *Moses*, Gen. 36. 33. *And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.* This *Jobab*, who was a descendant or one of the Dukes of the line of *Esau*, they say was JOB. But why the name *Jobab* should be contracted into JOB, I see little reason offered.

A third opinion for his descent, is, that he came from the children of *Abraham* by his second wife *Keturah*, Gen. 25. where it is said, that *Abraham* by her had divers sons, and that he gave them portions and sent them Eastward into the East country; and from *Midian* (who was the fourth son of *Abraham* by that second marriage) our Genealogers do positively and directly affirm, that JOB was descended.

That may suffice for the time, for bringing of him within a narrower limit, I have no grounds but conjecturall.

*A man.*] He is not called *A man* (here) barely as the Philosophers *Animal rationale*, &c. as Man is opposed to a Beast: Nor barely is he called a man to distinguish his Sexe, as a *man* is opposed to a *woman*. But there is somewhat more in the expression, **he is called a Man by way of excellency**. And for the clearing and opening of that, we may consider that there are three words in Scripture original by which Man is exprest.

אָדָם

1. Man is called *Adam*. That was the proper name of the first man, and it became the common name for all men since. So *man* was called from the matter of which he was made, *Adam*, from *Adamah*, because (as the reason is given, *Gen. 2. 7.*) *God made man dust out of the earth*, or (as we translate) *of the dust of the earth*.

אִישׁ

2. Man is called *Enosh*: So he is called in regard of the infirmities, weakneses and sorrows, which he hath contracted by sin, since the fall; sin made the red earth weak and brittle earth indeed, earth moistened with tears, and mixt with troubles.

אִישׁ

3. He is called *Ish*, which the Criticks in that language, say, comes from and hath allyance with two words: One signifying *Being or existence*, and the other *heat or fire*. So that the excellency of mans being, the heat, courage and spirit that flames in him, is set forth in that word; and that's the word here in the Text; *There was a man*, it is *Ish*, an excellent, a worthy man, a man of an excellent spirit, a man of men, a man fitted to honour God, and govern men. And that it is so used in Scripture, I will give you an instance or two, that you may see it is not a bare conjecture.

In the 49. Psalm, *David*, as it were, summons and divides mankind. In the first verse he summons, *Hear this all ye people, give ear all ye inhabitants of the world*. In the second verse he divides, *Both, low and high, rich and poor together*. The word in the Hebrew for *high*, is *Bene-Ish*, sons of *Ish*, and the word for *low*, is *Bene-Adam*, sons of *Adam*. If we should translate the Text directly, according to the letter, the words must run, *sons of men, and sons of men*; for, sons of *Adam* and sons of *Ish*, are both translated sons of men. Yet when they are set together in a way of opposition, the one signifieth *low*, and the other *high*; and so our Translators render it according to the sense, nor

sons

בְּנֵי אִישׁ  
בְּנֵי אָדָם

sons of men and sons of men, but *low* and *high*. *Junius* translates to this sence, though in more words, as well they who are born of mean men, as they who are born of the honourable.

A like instance we have, Isa. 29. *The mean man boweth down, and the great man humbleth himself.* The mean man, that is, the son of Adam; and the great man, the son of Ish; the great man in regard of his excellency, is by such a circumlocution described to be more then a man: not only the son of man, but the son of an honourable and great man. So I find the word divers times used to signifie the excellency and greatnesse of the person.

Then further, it signifieth not only a man that is great, but it signifieth a man in authority. *There was a man, that is, an excellent man, a man of worth; There was a man, that is, a man in authority.* It signifies a *Magistrate*, and so in divers places of Scripture, *Man* is put for a *Magistrate*, especially when it is exprest as here, by *Ish*, Gen. 43. 11. *Carry a present to the man, scil. to the Governour of the Countrey,* Jer. 5. 1. *Go thorough Jerusalem and search, and see if you can find a man.* What were men so scarce in *Jerusalem* at that time? Was there such a dearth of men, that a man could not be found? Surely no. *Jerusalem* had throngs of men in every street. The meaning then is explained in the words following, *if there be any that executeth judgment*, that is, if there be a *Magistrate*, a publike man, that's the man I mean.

So in *Numb. 27. 16.* We find the word to signifie a *Magistrate*; *Let the Lord, the God of the spirits of all flesh, set a man over the Congregation. A man*, that is, a *Magistrate*; for there that's the businesse; if you read the Text you will find it, *a man in authority, a man fit to rule.* And that is it which is meant in *Acts 17. 31.* concerning Christ. *God (saith he) hath appointed a day wherein he will judge the world by that man, whom he hath ordained.* It noteth Christ the man in power, in authority, because all power in heaven and in earth is committed to him. So you know it was usuall among the Romans to call their Magistrates by the name of *The men*, as the *Trinnaviri*, the *Septemviri*, the *Decemviri*, to call them sometime the *three-men*, sometime the *seven-men*, sometime the *ten-men*. Those who were the special men in authority, that were men in place and eminency, they carried a

*Homer*  
begins with  
*ἀνδρῶν μορ*  
*ἑπτὰ μέσων*  
*ἑπτὰ μέσων*  
him, *ἄνθρωποι*  
*ἑπτὰ μέσων*

way the name of men (as it were) from all men, as if they were the only men.

So that we have these two things to take notice of; when it is said here, that JOB was a man, you must carry it further then the word is ordinarily taken; **He was a great man, he was a man in authority, a Magistrate.** Some carry the Magistracy so high, as to *set him on a Throne*, affirming that he was a King; a point very much contended for by divers Expositors; but that he was a Magistrate in Authority, a Chief in his Country, is clear by that which is exprest of him in *Chap. 29.* where he speaks of his deciding mens rights and executions of Justice.

*In the Land of Uz.* ] I will not trouble you with any Geographical discourse: In a word we may consider 3 things about Uz.

1. Why it was called so.

2. Where it was seated.

3. What manner of people they were that dwelt in Uz.

1. For the Name, let it be taken from Uz, the Name of a Man. And there were three called by that name in Scripture, *Gen. 10. 23. Gen. 22. 21. Gen. 36. 28.* from either of these JOBS Countrey might derive its name; but from which of these, would be (I think) a nice debate; yet it is rather ascribed to Uz or Huz, the eldest Son of Nahor, *Gen. 22. 21.*

2. For the place where it was seated, it is clear that it was upon the borders of the *Sabeans*, and of the *Caldeans*, and of the *Arabians*, those Eastern people. Some affirm that the lot of the half Tribe of *Manasses* on the other side *Jordan*, which was set forth for them when the people of *Israel* came into *Canaan*, was the very place where JOB lived, and that was called Uz. It is clear that it was near those parts above-mentioned. First, from *Lament. 4. 21.* There the Prophet *Jeremie* speaking of Uz, saith, *Rejoyce and be glad O daughter of Edom, that dwellest in the Land of Uz.* And *Jer. 25. 20.* he speaks again of the Land of Uz, *All the mingled people, and all the Kings of the Land of Uz, they shall drink of the Cup: he mentions the Cup also in that place, Lament. 4. Rejoyce and be glad O daughter of Edom that dwellest in the Land of Uz; the Cup also shall passe thorough unto thee.* Secondly, Uz border'd upon those Countries; for these people made out their Parties, invaded, slew and took away JOBS Estate, Cattel and Servants; therefore the place in all probability lay near these Countries.

For

For the Condition and manners of the people; It is generally received, that they were a people prophane in their lives, and superstitions at least in their worship: *Idumeans* and *Edomites*, the descendants of *Eſau*, hear ill all the Scripture over. Among these *Job* lived, among these *Job* govern'd, there he exercis'd those precious graces, and practis'd those excellent duties both of holinesse toward God, and of Justice toward men. It was in the midst of a sinfull and perverse Nation, in the land of *Uz*.

Then observe, First,

*God hath his servants in all places, in the worst places.*

There was never any ayre so bad but that a servant of God might breath in it. Here God had a choice piece, even in the Land of *Uz*, a place of prophanenesse; Here was *Eſſhel* in *Bethaven*, a House of God in a Land of wickednesse. *Lot* dwelt in *Sodom*, *Joseph* in *Egypt*, *David* in *Mefech* and in *Kedar*: There were Saints in *Casars* ( wicked *Neruos* ) household. *Babylon* holds many of Gods people; yet let them not make such places their refuge, much lesse their election. But remember the call, *Come out of her my people*.

Secondly, We may observe from hence ( this being spoken of *Job* to set him forth in the excellency of his spirituall condition, that he lived in the land of *Uz* ) That

*It is a great honour and a high commendation to be good, and do good amongst those that are evil.*

You shall be recorded for it. This was one reason why the place is named, that the honour of *Job* might be lifted up, that he was good, not by the example and encouragement, but against the example of others: he was a leading man himself: though he lived among those that were scoffers and wicked, yet *Job* was holy.

*As they say concerning the affection of love, it is most unnaturall for a man to hate those that love him.*

*It is civill for men to love those that love them, but this is truly Christian for a man to love those that hate him and do him wrong.* So in regard of living and conversing, as of loving and affecting, we may say, it is a most wicked thing to be naught among those that are good; that aggravateth a mans sinfulnessse, to be unholy while he converseth with those that are holy: It is a good thing to be good with the good, to take example by them: but it is a most excellent thing, a glorious thing to be good among those that are stark naught, to worship God aright among Idolaters, to fear God among those that have

Phil. 2. 15.

have no fear of God before their eyes, to be perfect among hypocrites, to be upright among those that are unjust, to eschew evil among those that are altogether wrapt about with evil; This was the honour and commendation of JOB. For a man to be as LOT in Sodom, never touched with Sodom's wickedness, to keep himself pure and sincere, and without rebuke in the midst of a crooked and perverse generation, to shine as a light in the midst of darkness; this brings honour both to God and man.

Thirdly, From the place where JOB lived, we may observe, That

*Grace will preserve it self in the midst of the greatest opposition.* Its such a fire as no water can wholly quench, or put out. True Grace will keep it self sound and clean among those who are leprous and unclean; it is a such a thing as overcomes and masters all the evil that is about it: God hath put such a mighty power into grace, that if it once possess the heart in truth, though there be but a little of it, though there be but as much as a grain of mustard-seed, not all the wickedness in the world, no nor all the devils in hell can dispossess it. As all the water in the salt Sea cannot make the fish salt, but still the fish retains its freshness, so all the wickedness and filthiness that is in the world, cannot destroy, cannot defile true grace; that will bear up its head and hold up it self for ever.

*And this man was perfect and upright, one that feared God and eschewed evil.*

ON

*Perfect.*] Not that he had a *legall perfection*; such a perfection as the Papists now contend for: and assert possibly attainable, yea actually attained by many in this life: For what is man that he should be clean? And JOB himself professeth, Chap. 9. 20. *If I say I am perfect, it shall also prove me perverse*; he acknowledgeth, Chap. 7. 20. *I have sinned.* The perfection therefore here spoken of is not an absolute, a legall perfection.

For the clearing of the word, we may consider there is a twofold perfection ascrib'd to the Saints in this life. A perfection of Justification, a perfection of Sanctification.

The first of these, in a strict sense, is a compleat perfection: The Saints are compleat in Christ, they are perfectly justified, there is not any sin left uncovered, not any guilt left unwashed in the blood of Christ, not the least spot but is taken away; His garment

garment is large enough to cover all our nakedness and deformities. In this respect they may be called perfect, they are perfectly justified, *By one offering Christ hath perfected for ever them that are sanctified*, Heb. 10. 14.

Then there is a perfection of holiness or of sanctification; and that is called so, either in regard of the beginnings of, or in regard of desires after, and aims at perfection.

The Saints even in this life have a perfect beginning of holiness, because they are begun to be sanctified in every part; they are sanctified throughout, in soul, and body, and spirit, as the Apostle distinguisheth, *1 Thes. 5. 23.* though every part be not throughout sanctified, yet they are sanctified in every part throughout; and this is a perfection. When the work of Sanctification is begun in all parts, it is a perfect work beginning.

They are likewise perfect in regard of their desires and intentions. *Perfect holiness is the aim of the Saints on earth, it is the reward of the Saints in heaven.* The thing which they drive at here is perfection, therefore they themselves are called perfect; As God accepts of the will for the deed, so he expresseth the deed by the will; he interpreteth him to be a perfect man who would be perfect, and calls that person perfect, who desires to have all his imperfections cured. That is a second understanding how Job was perfect.

A third way is this, He was perfect comparatively, comparing him with those who were either openly wicked, or but openly holy, he was a perfect man; he was a man without spot, compared with those that were either all overspotted with filthiness, or only painted with godliness.

Or thus, We may say the perfection here spoken of, is the perfection of sincerity. Job was sincere, he was sound at the heart. He did not act a part or personate Religion, but was a religious person. *He was not gilded, but gold.* So the word is interpreted. Some render it, Job was a simple man, (not as simple is put for weak and foolish, but as simple is put for plain-hearted; one that is not (as the Apostle James phraseth it) a double minded man) Job was a simple minded man, or a single minded man, one that had not a heart and a heart, he was not a compound, speaking one thing and meaning another, he meant what he spake, and he would speak his mind. It is the same word that is used in Jacob's character, Gen. 25. 27. Esau was a cunning hunter, a man



of the field, and Jacob was *Ish Tam*, a plain man, So that to be a perfect man, is to be a plain man, one whose heart you may know by his tongue, and read the mans spirit in his actions. Some are such *juglers*, that you can see little of their spirits in their lives; you can learn but little of their minds by their words; *Jacob* was a plain man, and so was *Job*; some translate it, a sound man. It is the same expression that is given of *Noah*. He was [*Tamim*] in his generation, or he was sound, upright-hearted or perfect with God, *Gen. 6. 9.* And it is that which God speaks to *Abraham*, *Gen. 17. 2. Walk before me and be thou [Tamim,] be thou perfect, or sound, or upright, or plain in thy walking before me.* In the 28. of Exodus, vers. 30. We read of the *Urim* and the *Thummim*, on the Breast-plate of the High-priest. *Thummim* comes from this root, and signified the integrity of heart and life required in the High-priest, as *Vrim* did the light and clearness of his knowledge.

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*And upright.*] The former word which was translated *perfect*, in other Texts is rendered *upright*; But when we have both the expressions together as here, we must distinguish the sense. It is not a tautologie. Then, the former being taken for inward soundness, plainness and sincerity; This latter (to be upright) may be taken for outward justice, righteousness and equity, respecting all his dealings in the world. He was a perfect man, that is, he was plain-hearted, and he was plain-dealing too, which is the meaning of *He was upright*. So the one refers to the integrity of his spirit, the other to the honesty of his ways, *His heart was plain, and his dealings were square.* This he expresseth fully in the 29. and 31. Chapters of this Book; which are as it were a Comment upon this word *upright*. There you may read what is meant by uprightness; his fairness in all parts, both of Commutative and Distributive Justice. In those things that concerned Commutative Justice, when *Job* bought or sold, traded or bargained, promised or covenanted, he stood to all uprightly. Take him as he was a Magistrate, when *Job* sat in Judgment or had any business brought before him, he gave every one his due, he did not spare or smite upon ends; he did neither at any time justify the wicked, or condemn the godly, but was upright in Judgment: He was not biased by affection or interests, he was not carried away by hopes or fears, but kept the path of Justice in all his dispensations towards that people among whom he lived.



ved. This is to be an upright man, and so the Prophet tels us, *Iſa. 26. 7. The way of the juſt is uprightness*, that is, they are upright in their ways, and more, uprightness in the abstract. We have a like expression, *Prov. 29. 27. Thoſe that are upright in the way, are an abomination to the wicked.* Uprightneſſe doth reſerre to the way wherein a man goes in his outward dealings and diſpenſations towards men. There is a twofold uprightness of our ways. 1. Uprightneſſe of words. 2. Of works; ſo upright walking is expounded and branched forth, *Pſalm. 15. 2, 3. He that walketh uprightly and worketh rightcouſneſſe, and ſpeaketh the truth in his heart. He that back-biſeth not with his tongue.* This is the ſecond part of Job's deſcription; *He was perfect and upright.*

Thirdly, he was *One that feared God.*

*Fearing God.*] The fear of God is taken two ways. Either for that naturall and inward worſhip of God: and ſo the fear of God is a holy filial affection, awing the whole man to obey the whole will of God: That is fear as it is an affection. Or the fear of God is put for the externall or inſtituted worſhip of God. So that a man fearing God is as much as this: A man worſhipping God according to his own will, or according to his mind and direction. Now when as Job is ſaid to be a man fearing God, you muſt take it both theſe ways; He had that holy affection of fear with which we muſt worſhip God, (as we are taught, *Heb. 12. 28. Let us have grace whereby we may ſerve God with reverence and godly fear; And ſerve the Lord with fear, and rejoyce before him with trembling, Plal. 2. Fear is that affection with which we muſt worſhip and ſerve God.*) And Job likewise did performe that worſhip to God which he required, that is called fear, and the exerciſe of it fearing God. *Fearing God is worſhipping God,* As you may ſee clearly by two Texts of Scripture compared together. In the fourth of *Matth. verſ. 10.* Chriſt ſaith to the Devil, *It is written thou ſhalt worſhip the Lord thy God and him only thou ſhalt ſerve;* Compare this with *Dent. 6. 13.* and there you ſhall have it thus expreſt, *Thou ſhalt fear the Lord thy God;* That which in the one place is worſhip, in the other is fear. Again, *Matth. 15. 9.* *In vain (ſaith Chriſt) do they worſhip me, teaching for doctrine the commandments of men.* Now the Prophet *Iſaiah* (from whence that is taken) *Chap. 29. 14.* expreſſeth it thus. *Forasmuch as their*

*fear toward me is taught by the precepts of men.* They worship me according to the precepts of men, saith Christ. Their fear is taught by the precepts of men, saith the Prophet: *So that fear and worship are the same: Fearing God doth include both the affection of a worshipper, and the duty or act of worshipping.*

The fourth part or line of *Job's* character, is, his Eschewing evil.

Evill, is here taken for the evill of sin; before sin came into the world, there was no evill in the world, *God saw every thing that he had made, and behold it was very good.* But when sin came, which was the first, and is the chiefest evill, it brought in with it all other evils: Sin hath in it the whole nature of evil, and all the degrees of evil, and from it proceed all evill effects. Hence 'tis eminently called evill. Sicknes, and Death, and Hell, are called evill; how much rather that, but for which these evils had never been? how much rather that with which these compared may be called good? Further, evil is put here indefinitely, *He was one that eschewed evill, not this or that evil, but evil, that is, all evill, this indefinite is universall.* And then further we are to take evill here, as himself afterward expounds it in his practise, not only for the acts of evil, but all the occasions, the appearances, the provocations and incentives of or unto evil, for whatsoever might lead him into evil; for thus he instanceth in one particular, *I made a covenant with mine eyes, why then should I think upon a maid?* Chap. 31. 1.

*Eschewed*] In this word, the prudence of *Job* shines as bright as his holiness, who having received a great stock and treasure of grace, now watches to preserve it, and opposes whatsoever was destructive to the life or growth of the inner man. That man shews he hath both mony and his wits about him, who suspects and provides against Theeves.

*Job eschewed evil.* There is much in that expression. It is more to say a man doth *eschew evil*, then to say a man doth not commit evil. It had been too bare an expression, to say, *Job* did not commit evil; but when it is said, *Job eschewed evil*, this shews, that not only the hand and tongue of *Job* did not meddle with evil, but that his heart was turned from evil. For eschewing is a turning aside with reluctancy and abhorrency, so the Hebrew (*Sa.*) imports; *Job* did abhor evil as well as not commit evil. As there is a great deal of difference between these two, the doing of good, and a delight

delight in doing good, between being at peace, and following of peace. A man may do good and not be a lover of good, a lover of the Commandments of God, a delighter in them: he may be at peace, and not be a lover and follower of peace. So a man may be one that commits not such and such sins, he may do no hurt, and yet in the mean time he may be one that loves those sins, he commits not: Such an one is not presently a man that eschewes those sins; for to eschew evill noteth the activity of the spirit against those evils. That is the spiritualnesse and strength of holinesse. *Jobs* heart did (as it were) rise against evil. Some expound it by war, as if under this expreffion were meant the enmity that *Job* bare against evil, that it was such an eschewing, as when a man hateth his enemy and makes war against him, and doth by all means oppose him; so there was, as it were a deadly feud, an irreconcilable enmity between *Job* and evil. *He was a man that feared God and eschewed evill.* So much for the opening of that first verse: wherein you have the first part of the description of *Jobs* prosperous estate, and that is what he was in his person.

*That man was perfect and upright.*

We will observe hence somewhat in the general first, and then somewhat more particularly.

You see here when God comes to describe a man, and to set him forth in his glory and excellency, where the spirit of God begins, what is the chief and first thing which God takes notice of, it is his grace. When he would set forth what a man *Job* was, how blessed and how happy, here he sets his pen first, to describe what his spirituall estate was. Hence then this in the general,

1. *Gracious habits and spirituall blessings are the choysfest of all blessings.*

If God have given a man grace, he hath the best and the choysfest of all that which God can give. God hath given us his Son, and God hath given us his Spirit, and God hath given us the graces of his Spirit, these are the finest of the flowre, and the honey out of the rock of mercy. Though you should not come to children, though you should not come to the other part of the Inventory, to Sheep, and Camels, and Oxen, and Asses; if you are in the first part of the description, that you have a perfect heart and up-

right life, and the fear of God in your inward parts, and a holy turning against every evil, your lot is fallen in a fair place, and you have a goodly heritage: they that have this need not be discontented at their own, or envious at the condition of any other, they have the principall Verb, the one thing necessary.

Again, When God describeth a gracious man, you see he goes thorough, he sets him forth in every thing that concerns his spirituall estate, *Perfect and upright, fearing God, and eschewing evil.* From hence this also in the generall,

2. *Where one grace is, there is every grace.*

Grace is laid into the soul in all the parts of it, and there is somewhat of every grace layed into the soul. We have not one man one grace, and another man another grace; but every man hath every grace that hath any grace at all. I do not say that every man hath every grace: or that the same man hath every grace in the same height and degree: *grace in some is more eminent then in others, and the same man may have one grace more eminent then another,* he may have one grace (like *Saul* among the people) higher by head and shoulders then the rest in his throng of graces; yet that man hath somewhat of every grace that hath any grace, all grace goes together. Thus in the generall.

Particularly: This man was *perfect*. That is (as we have explained it) he was sincere and plain-hearted. Observe from hence.

*1. It is sincerity that especially commends us unto God.* As *Job's* graces are prefer'd in his description before his riches; so sincerity is prefer'd before all his other graces.

Sincerity is that which makes us so acceptable and pleasing unto God: He was a man that was perfect, you see that is put in the first place. And indeed whatsoever a man hath besides, be a man never so just in his dealings, could you suppose a man worshipping God in all his ordinances, and avoiding all manner of evil, yet if there be doubling and falsnesse in his spirit, all is cast off, all is rejected of God as abominable. Therefore here the foundation is laid, here is the bottome grace, perfection, sincerity. Whether it be a distinct grace, or whether it be that which doth accompany every grace, and gives it life and beauty in the eye of God (for my own part I conceive sincerity is not properly a distinct grace, but the perfection of every grace) it is that which doth commend a man unto God. Christ tels the Angel of the Church of *Sardis*,

*I have not found thy works perfect. Not full, saith the Greek Text. There wanted somewhat within. Sincerity is the filling up of all our duties.* Without that, they are but empty sounds, as *sounding brass, and as a tinkling cymball.*

*He was perfect, that is, he was sincere. Observe then,*

2. *Sincere and sound-hearted persons are in Gods esteem perfect persons.*

It is not all that you can do, or all that you can say, or all that you can suffer, or all that you can loose, that can make you perfect in the esteem of God without sincerity; *add sincerity but to the least, and it gives you the denomination of perfect.* God accepts the very Goats haire, the least offering from one that is sincere, he accounts it a rich present, and calls the presenter perfect; but he will not receive the greatest riches, whole droves of cattell for offerings, the greatest and mightiest services from one that is unsound. *Truth of grace is our perfection here, in Heaven we shall have perfection as well as truth.*

Further in that upon this perfectnesse and plainnesse of heart there is presently added uprightnesse; observe from thence,

1. *Where the heart is sincere towards God, the ways are just and honest before men.*

And 2. *It is a great honour and an ornament unto our profession of godlinesse, to be just and upright in our dealings toward men.* This is put as a speciall part of I O B s excellency, that he was upright, *scil.* in his dealings. There is much scandall cast upon the profession of the name of God through a defect in this. The world saith, these men profess, they take the name of God upon them, but they are as unanswerable to their promises, as unjust in their tradings, &c. as any other. Then make proof of your perfection in profession, by the uprightnesse of your conversation.

*Perfect and upright, one that feared God.*

Here we have fearing God, added to perfect and upright. Observe hence,

1. *Morall integrity and morall honesty without the fear of God, can never render us acceptable unto God.*

There are some that please themselves in this, that they are plain-hearted. (It is possible for a man in a sence to be so, and yet not to fear God) or they give every man his due, &c. These are good.

But

But in *Job* we may learn, on what these must be founded, whence they come, when we please God in them; they come from the fear of God, that must be the spring of uprightness and perfection, else they are only Heathen virtues, not Christian graces.

God delights in nothing we do, unless we do it in his fear. As *Joseph* said to his brethren when they feared some hard measure from him, *I fear God*: when this fear of God ties our hands, it shews the love of God fills our hearts. Not to wrong man, because we fear God is an argument of more than man.

Fearing God, you may observe,

2. *Holy fear contains in it every grace we receive from God, and all the worship we tender up to God.*

Fear is a comprehensive word; it is more than a particular grace. When *Abraham* had offered up his son *Isaac*, that was a work of mighty faith, and the faith of *Abraham* is wonderfully commended by it; but God speaks thus, *Now I know thou fearest me*. Fear containeth faith, and fear containeth love too. Though perfect love cast out tormenting fear, 1 *Joh.* 4. 18. yet perfect love calls in obeying fear. Hear the conclusion of all, saith the Preacher, *Eccles.* 12. 13. *Fear God and keep his Commandments, for this is the whole duty of man, or this is whole man. Fear is all duty, and every grace.*

*Fearing God and eschewing evil.*

Hence this from the connexion.

3. *Holy fear keeps the heart and life clean.*

The fear of the Lord is clean, saith *David*, *Psal.* 19. Clean not only in it self, formally clean, but effective, it makes clean and keeps clean the heart and life. Fear is an armed man at the gate, which examines all, and stops every one from entering, that is unfit. It stands as a Watch-man on the Tower, and it looks every way to see what's coming to the soul; If evil come, fear will not admit it. And therefore in Scripture you shall have these two often put together, *fearing God and eschewing evil*. Nay, eschewing evil is not only put as an effect of the fear of God, but it is put into the very definition it self of the fear of God, *The fear of the Lord is to depart from evil.*

He



*He eschewed evil.*

From hence observe also,

1. *Godly persons do not only forbear sin, but they abhor sin.*

They have not only their hands bound from it, but they have their hearts set against it. Holy enmity against sin is the temper of a godly mans heart, he eschews evil.

2. *A godly mans opposition of sin is universal: it is against all sin.*

Job eschewed evil, all evil; there was no picking of this or that particular evil to oppose, but whatsoever came under the name and notion of sin, Jobs spirit turned against it: enmity is against the kind.

3. *Godly persons do not only avoid the acts of evil, but all the occasions of evil.*

Job eschewed evil, whatsoever led him to evil, all the appearance of evil, as the Apostle speaks; we cannot avoid the sin, if we will not avoid the occasion. When Solomon cautions to take heed of the path of the wicked, he useth four expressions; and all to the same purpose. Avoid it (saith he) passe not by it, turn from it, and passe away; to shew unto us, that if we would keep from the acts of sin, we must keep from the way of sin. Prov. 4. 15.

The second thing whereby his prosperous estate is set out unto us, is what his possessions were. You have a particular Inventory of his estate in the second and third verses, and you have the total sum cast up after all the particulars are set down, and it amounts to thus much, that Job was the greatest of all the men in the East. In the second verse you have the first part of his goods set down, his jewels, his children.

*There were born unto him seven sons, and three daughters.*

This verse contains the first part of Jobs outward happiness; the blessings of children. Concerning whom we have three things offered. 1. Their number, *ten*. 2. The distinction of Sexes, *Sons and Daughters*. 3. Their mutual love and concord, *v. 4*.

There is little in the words that needs explication, therefore where the Scripture is plain and clear, I will not spend time.

*There were born unto him.*

His children were not born against him, but born unto him, given as comforts and blessings to him.

*Seven sons and three daughters.* \* The number seven, and the number three, are numbers of perfection. Some trouble themselves much about them; but I will not stay upon numbers.

\* The word *Banim*, sons, comes from *Banab*, to build; because sons & daughters build up their Fathers house, & continue the family. Or because they are (as it were) built, & framed out of their parents.

Verſe 2. *And there were born unto him ſeven ſons and three daughters.*

Here obſerve,

1. *Children are the bleſſings of the Lord.*

*Pſal. 127. 13.* They are put here as a part of his Inheritance. *Children are an heriſage of the Lord, and the fruit of the womb is his reward. They are ſpeciall bleſſings.* Children (as it is to be obſerved) are a reſemblance of our immortality, becauſe a man revives again, lives a new (as it were) in every child: he is born again (in a civil ſence) when others are born to him. There be ſome who account their children, *but bits of charges*, but God puts them upon the account of our mercies; how holily and piously ſpeaks *Gen. 33. 5.* Jacob concerning his children, *Theſe (ſaith he) are the children which God hath graciously given thy ſervant.*

2. Obſerve this, *Children as they are bleſſings, and great bleſſings; ſo they are greater bleſſings then any outward thing aſt whatſoever.*

When a deſcription is made of *Jabs* goods, the beſt is put firſt. Firſt, his ſpirituall bleſſings are ſet down, then comes his outward; now children are put in the very next degree to his gracts. What our Saviour Chriſt ſaith of a mans ſoul, may be ſaid of children; *Mat. 16. 26.* *What (ſaith he) ſhall a man give in exchange for his ſoul?* It is true, that is ſpoken there of a mans own ſoul, *ſea.* it is more to himſelf then the world; but it is a truth here too, it one have a ſoul given him (and to have a child is to have a ſoul beſtowed on us) for the preſent, it is more then to have the whole world beſtowed on him. *A whole world of riches is not ſo good, nor ſuch goods, as one child; therefore children are put in the firſt place, as his choiſeſt and chiefeſt outward bleſſings.*

Then from the number of his children, he had many children, he had ſeven ſons and three daughters. Obſerve,

3. *To have many children is a great bleſſing, and the more children the greater the bleſſing.*

Some think themſelves bleſſed, if they may have one or two children; one to inherit their eſtates, one or two to delight themſelves in, to play with, or to bear their name; but if they come to a number, to a great number, then they think themſelves exceedingly burthened, then they are troubles. When God calls up the eſtate of a bleſſed man in outward things, he ſaith not only that



that he hath a child, that he is not barren, but that he hath many children, that he hath his quiver full of such arrowes, as the expression is, *Psalm 127. 5.* and that is made the blessedness of a man there, *Happy is the man* (saith he) *that hath his quiver full of them*, that hath many arrowes, such are children of the youth, *Verf. 4.* There are some rich and covetous men, that are in this point beyond others rich in folly. You shall hear them pride themselves, that they have no children, or but few; this they conceive sets them off in the opinion of the world for the richer men, whereas one child is more riches then all the things that are in the world. And we know it is an ordinary thing (though indeed it is a very sinfull thing) to say, 'tis true such an one is a rich man, he hath a fair estate, but he hath a great charge, a great many children, as if that did take-off from his riches, or make him lesse happy: as if he were the poorer, because he hath a larger share of that ancient first blessing upon man, *Be fruitful Gen. 1. 28. and multiply, and replenish the Earth.*

4. Note this, *To have many sons, is to have most sons amongst our children, is the greater outward blessing.*

Job is described here in the most exact method of outward blessings, he had sons, and his sons out-number his daughters, he had seven sons and but three daughters. And the reason why most sons among children are the greater blessing, is clear, because sons bear up the name, and are a greater support unto the Family.

5. *To have many sons and daughters too, is yet a compleater blessing.*

For by daughters the Family is increast, and other Families are joynd and knit, and united to that Family. And to have sons and daughters both, is the perfection of that natural blessing; because man was so made at the first, he was made male and female: As it is with the soul and the body, though the soul be more excellent then the body, yet the soul alone is not so perfect, as when soul and body are together: because though the body be not so strong in constitution and noble in condition as the soul, yet body and soul in creation were joynd together, therefore their greatest perfection consists in their union. So likewise it is in a Family, though sons in nature are more perfect, yet because it was the first institution of a Family, male and female, therefore the fulness and compleateness of the blessing is in the union of both.

*Job* had many sons and daughters likewise, this made the blessing more compleat.

And then lastly observe this,

*Children, many children in the Family, are in themselves no impediments, either of Piety towards God, or Justice toward man.*

As soon as *Job* was described in all his perfections, it is added he had so many sons and so many daughters; though he had so many children to look to, and provide for, yet he omitted neither duty toward God, nor duty toward man. There are many who think it some excuse, if not excuse enough for their neglect, for their sleighting holy duties, or sleightness in the holy duties of hearing, praying, and the like; Oh, they have a great many children, and they must rise early, and they must work late, they can spare no time, or but little, for the publique or private, or secret worship of God; specially for any thing that is extraordinary: so that these cares steal away, not only those times that might be bestowed in an extraordinary manner upon their Souls, but even the ordinary times are stolen away by them also. Further, some think themselves by this in part excused for their injustice toward men; they have a great family, and if they deal somewhat hardly, and stick as close as they can in all businesses, they may be born with; for they have a great many children, and they must look to provide for them, they else were worse then Infidels, and hence they take liberty to do what honest Infidels were ashamed of. *Job* you see was upright, though he had so many sons and so many daughters to provide for. It is ill with those, whose gain for their children is any loss to their Souls; but wo, when any to gain for their children, lose their Souls: doing like those in *Nahum* 2. 12. *The Lyon did teer in pieces enough for his Whelps, and strangled for his Lyonesses, and filled his holes with prey, and his dens with rapine.* By the *Lyon* there is meant those Oppressors, that lived in *Nineve*; and by their *Whelps* are meant their Children, and by *Lyonesses* their Wives; they had wives and children, and they must have means and estates for them. *Job*, as I may say, had whelps and a lyoness, wife and children, yet he doth not teer for them. Nay, though he had so many to provide for, yet he rather giveth out to others. What hungry belly was not filled with his meat? And what naked back was not clothed with his wooll? He did not say, I have children to feed and to clothe, and therefore you can have nothing.

nothing. You see though he had many children, and a great charge, yet how compleat he was in his duty to God, and in his duty to man, he failed not either in the duties of worship and holiness, nor in the duties of justice and uprightness.

### J O B I. 3, 4, 5.

*His substance also was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred she Asses, and a very great household; so that this man was the greatest of all the men of the East.*

*And his Sons went and feasted in their houses, every one his day, and sent and called for their three Sisters, to eat and to drink with them.*

*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all, &c.*

**T**He Holy Ghost having shewed us the *qualities* of Job's person, in the first verse, the Olive plants round about his Table (being the first outward blessing) in the second: Now proceeds to shew also his outward estate; his stock of Cattel, *His substance was seven thousand sheep, &c.*

Concerning the outward estate of Job, we may note in this third verse.

1. The severall kinds of his stock, *Sheep, Camels, Oxen, and Asses.*

2. The severall numbers of each of these kinds: *Seven thousand Sheep, three thousand Camels, &c.*

It is said; *His substance was seven thousand Sheep, &c.* We in our language; call the estate of a man *his substance*, and a rich man we call him a *substantial* man; though indeed riches are but externall and accidentall, yet they are called the *substance* of a man, because they make him subsist and stand by himself; he needs not the prop and help of others.

The word here in the Hebrew, which we translate *substance*, is

indifferent to signify any possession; but especially it signifies possession or substance by Cattel. Therefore in those times wherein the Estates of the great men of the Earth were most in Cattel, this expression was chiefly used; The Septuagint renders it, *And his Cattel were 7000 Sheep, &c.* So then, *his substance*, scil. of Cattel was seven thousand Sheep.

Sheep,] Sheep for meat, and Sheep for clothing; the flesh and the fleece, both are of great use.

\* The Hebrew word גמל comes from the root גמל, to render and make recompence; for this creature being used much for burden and travel, doth abundantly recompence his Master for his keeping; from this Hebrew word *Gamal*, the Greeks derive the name γάμμος, the Chaldeans *Gamla*, the Latines *Camelus*, and we our English *Camel*.

*And three thousand Camels* \*. Camels were used in those Countries for burthens, and for travel especially in long journeys; Merchants travelled with Camels, as you may read, *Gen. 37. 25. Joseph's brethren beheld a company of Ishmaelites which came from Gilead with their Camels*, and these were very strong for travel, being able to abide much hunger and thirst, (as the natural History affirms.) Some affirm they will travel six days together in those hot Countries without drink, and therefore those Eastern parts are stocked and stored with Camels, beasts so fit for service there.

*And five hundred yoke of Oxen.* Oxen for the tillage of the ground: *Their Oxen are strong to labour, Psal. 144.*

The Asses were for ordinary travel, and for ordinary burthens about the house.

But you may say, We read in the Inventory which here is made of *Job's* Estate, that he had Sheep and Camels, Oxen and Asses, but where was the Silver and the Gold? where was the goodly Householdstuff, the Jewels and the Plate? here is no mention made of these.

I answer, first, That without doubt *Job* had silver and gold, and precious things. It is clear that he had, when he saith, (*Chap. 31. 24.*) *If I have made gold my hope, or have said to the fine gold, Thou art my confidence:* It had not been proper for him to deny that gold was his hope (in this sence) if he had not had gold in his possession; or to say he did not confide in fine gold, when he had no gold to confide in: Then he had gold and silver. And for Jewels, the holy story tells us (*Chap. 42. 12.*) *That God gave Job twice as much as he had before;* and a part of what was restored to him, was Jewels and Ear-rings; *Every man gave him a piece of Money, and every one an Ear-ring of gold;* therefore he had Jewels also in his possession at first, or else they could not be doubled to him in the day of his deliverance.

We

We find frequent mention in those ancient times, of the riches of the Patriarchs and others in gold and silver. It is exprest concerning *Abraham*, Gen. 13. 2 *That Abraham was very rich in cattle, in silver, and in gold.* And *Abrahams* servant Gen. 24. 35. saith of him, *The Lord hath blessed my Master greatly, and he hath given him flocks, and herds, and silver and gold;* And vers. 53. *Thy servant brought forth Jewels of silver, and Jewels of gold, and gave them to Rebekah, he gave also to her brother and to her mother precious things:* And Gen. 23. 16. we read of *Abrahams* paying *four hundred shekels of silver unto Ephron the Hittite, which was called currant money with the Merchants.* So that it is plain, in those days gold, and silver, and Jewels were substance.

But here the Estate of *Job* is reckoned and cast up by Cattel, there is no mention of gold, and silver, and Jewels, and precious stones, and the like. *His substance was 7000 Sheep, &c.* Two Reasons may be given for this account:

The first is this, because those ancient times were so much given to, and imployed in the feeding of Cattel: therefore they did reckon their Estates by Cattel, as we now do by Money, by gold, and by silver, or by yearly Rents and Revenues: If a man had to many Cattel, so many Sheep, so many Oxen, &c. they knew his Estate, what gold and silver, or other riches he might have. When the sons of *Jacob* came before *Pharaoh*, Gen. 46. 32. they are called Shepherds, *The men are Shepherds, for their Trade hath been to feed Cattel;* וְהָיוּ They are men of Cattel; as if he should say, The special commodity, the main thing these trade in, is about Cattel, and that gives denomination: They had gold and silver, but they are *men of Cattel.* בְּקָרָה

And then again, for this Reason, Cattel are living substance; Gold and silver are dead substance. Cattel in their own nature are more excellent then gold and silver, because they have life; Every thing that hath life, is better in its degree then that which hath no life: The lowest creature that hath life, is better then the best without life; the lowest of a superior order, is better then the highest of an inferior: Now all things without life are put into a degree, into a Classis or form below and inferior to those that have life. It is true, that *Money answereth all things;* Money Eccles 10. 19 is equivalently Sheep, and Oxen, and Asses, and Camels. Money is equivalently bread, and meat, and drink, and clothing, and what

whatsoever you need, it is virtually all that you may and can receive; so that by way of commutation and exchange Money is all things: but formally and in it self, so these things are life and sustenance, and support of man, therefore these go away with the name and the title of the estate; the estate or substance of *Iob* was in these naturall and living riches, not in artificiall or dead riches. Hence it was that the *Ancients* gave the name *Pecunia* to Money, which comes à *Pecude*, from Cattel (so the Criticks observe) because they stamp'd the form of a Sheep or an Ox upon Money, noting that Cattel were the riches & the estate of a man properly and chiefly. This may suffice for the reasons, why the estate or riches of *Iob* is set forth by Cattel, and not by gold and silver, and other like possessions.

Further, with this abundance of Cattel that *Iob* had, we must understand (though it is not exprest) that he had Land futable to such a stock.

*Pauperis est  
numerare  
pecus.*

And when these numbers are set down (because we usually say, he is but poor that can number his Cattel,) we are not to stand strictly upon the precise number of seven thousand, or five hundred, &c. But here are great quantities mentioned, to note, that *Iob* had many, very many Cattel, but that he had great numbers of all these.

ועבדו  
רבה

*ὄνηστια* *mi-*  
*nistrum* Sept.  
*δουδία*, *ser-*  
*vitium*, Aquil.  
*οικετρία* *fam-*  
*ulitum*, Sym.

Then it follows, He had these and a very great household.

The words in the Original, do signifie Servants, or Tillage and Husbandry; concerning *Isaac*, *Gen.* 26. it is said, that he had possessions of flocks and of herds, and great store of servants, so some read it; others that he had great store of husbandry: It comes all to one purpose, for the greatnesse of the household, or multitude of servants, were for those uses, to manage and order those Flocks, that Tillage and Estate that God had blessed him with. He had a very great household, many attendants upon the severall services of his estate.

Lastly, we have the sum and result (as it were) of his estate, in the close of the verse.

*So that this man was the greatest of all the men of the East.*

He was the greatest divers ways, greatest in riches, greatest in power, greatest in honour, greatest in grace, which is the best greatnesse of all. He was greatest all these ways, but that which is here specially meant, is the greatness of his honour and riches: He

He was the greatest man in outward estate of all the men of the East.

*Of all the men of the East.* Heb: Sons of the East. In the 25. of Genesis, vers. 6. *Abraham gave gifts unto his Sons by the Concubines, and sent them away from his Son Isaac eastward into the East Country.* Doubtless the blessing of God followed these Sons of Abraham his Friend, and they waxed Great, but among them all *Job was greatest.* It had been much to say, he was a great man amongst the men of the East: for the men of the East were very great men, and very rich men. As to say, one is a rich man in the City of London, where there are so many rich men; one that goeth for a rich man there, is a rich man indeed. But here is more in this, he was not only a rich man, or a great man amongst the men of the East, but he was the greatest, he was the richest of them: as to say, that one is the richest in the whole City, cries a man up to the height of riches: This expression then heightens the sense of the Text concerning *Jobs* greatness; he was not only great among the men of the East, but the greatest man of them; as if the Holy Ghost should have said, I will not stay reckoning up particulars, or tell you this and that *Job* had: you know the East was a large Country, and full of rich men, his estate was the largest, and himself the richest of all the men of the East.

A Question may here be raised, Why the Holy Ghost spends so many words, and is thus accurate in the setting forth of *Jobs* outward estate.

I shall touch three Reasons for it:

1. He is described to be a man of a very great estate, to the end that the greatness of his affliction might appear afterward: *the measure of a loss is taken by the greatness of a mans enjoyment.* If a man have but little, his affliction cannot be great: but if a man have much, if he have abundance, then the affliction doth abound. After great enjoyments, want is greatest: Emptiness presses those most, who once were full. *I went out full (saith Naomi, Ruth 1. 21.) and the Lord hath brought me home empty, therefore call me not Naomi (which is pleasant,) but Marah, which is bitter, for the Almighty hath dealt very bitterly with me.*

2. *The greatness of his estate is set forth, that the greatness of his patience might appear:* For a man to be made poorer, that was but poor and mean before, it is no great matter though he

*Scimus quia  
maorem dolo-  
rem commoveret  
donna maiora.  
Greg.*

*Multo facilius  
est non habita  
repudiare, quam  
posse amitte-  
re. Aug.*

bear it; for a man to have but little that never had much, is no great tryal of his patience: but for a man to have nothing at all, that had as it were all things, and to be patient under it, this shews the proof of patience. To a man that is born a slave, or a captive, captivity and bondage is no trouble: it doth never exercise his patience, he is scarce sensible of the evil, because he never knew better. But for a King that is born free, and hath power over others, for a King that is in the height of freedom and liberty to become a slave and a captive, in such a one patience hath a perfect work, if he bear it. So for *Job*, a man that once abounded in all manner of outward good things, and be outed and emptied of all, that tryed his patience to the full.

3. It was to give all the world a testimony, that *Job* was a *thorough godly and holy man*; that he was a man of extraordinary strength of grace; why? because he held his integrity, and kept up his spirit in the way of holiness, notwithstanding he was lifted up with abundance of outward blessings. To be very great, and very good, shews that a man is good indeed: *Great and good, Rich and holy, are happy conjunctions, and they are rare conjunctions.* Usually riches impoverish the Soul, and the world eats out all care of Heaven; therefore *Job* was one of a thousand, being at once thus great in riches, and thus rich in goodness. He was rich in grace, that was so gracious in the midst of so much riches, the godliness of *Job* was enriched by his riches: It argued that *Job's* godliness was very great, and very right, because he continued right in the midst of all his greatness. How often do riches cause forgetfulness of God, yea kicking against God? How often are they made the bellows of pride, the fuel of unclean-ness, the instruments of revenge? How often do rich men contemn, despise, and oppress their weak and poor brethren? But to make riches the fuel of our Graces, and the Instruments of Duty both to God and man; to have the house full of riches, and the heart full of holiness, these united are admirable. *Extreams are very dangerous*; to be extream poor, or extream rich, is an extream temptation: There the wise man *Agur*, *Prov.* 30. v. 8. prays, *Give me neither poverty nor riches, Lord* (saith he) I would not be in any of the extreams: It is a sore temptation to be far on either hand; to be far on the hand of riches, or far on the hand of poverty. *To be very poor, and very holy, is a rare thing*; That man hath great treasures and riches of grace, who

*Ex ingentibus  
lobi divitiis  
valde locuple-  
tatur ejus San-  
ctitas. Pined.  
in loc.  
Deut. 32.*



who is so. I remember the speech of a poor woman, who having a child about eight or nine years of age, and being once in such a streight, that hunger began to pinch them both; the child looking upon the Mother, said, *Mother, do you think that God will starve us? No child,* answers the Mother: The child replied, *If he do, yet must we love him and serve him.* Such language from the heart, becomes and argues more then a Child in Grace, a grown Christian. *They are filled with Christ, who can starve, and serve him.* So likewise are they, who being full fed, yet serve him; and temptations are greater upon the full, then upon the empty; upon the rich, then upon the poor: The reason of it is, because as riches do stir up lust, so they give fuel, and administer Instruments for the obtaining and taking in of that which lust calls for; this poverty doth not.

*The poor (saith Christ) receive the Gospel; the lame and the blind make most speed, and see their way clearest into the Kingdom of Heaven: But for rich men (he saith), It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of Heaven.* Mat. 19. 24.] We see now the Miracle acted in Job, the Camel is got through the needles eye: Job a rich man is got through the needles eye with three thousand Camels, &c. And the reason was, because all his Camels, Cattel and Riches, did not take up so much room in his heart, they were not so thick in his spirit as one single thred. *All his outward estate was kept without, not a thred, not a thred got into his spirit.* Take this for a third reason, why the Holy Ghost doth thus exactly set forth the estate of Job, scil. that he might appear to be an exact holy man.

From the whole take these Observations:

First, We see here Job a holy man, very full of riches; Then observe, *That riches are the good blessings of God.* God would never have bestowed them upon his Job else. Lest we should think riches evil, they are given to those who are good: And lest riches should be thought the chiefest good, they are given to those that are evil. *It is a certain truth, that God never gives any thing in it self evil to those that are good; nor doth he ever give the chiefest good to those that are evil.* Therefore it shews, that riches are good, because the godly have them; and it shews that they are not the chiefest good, because the wicked have them. When the Gospel calls us to renounce the world, to cast off the world; it calls us

to cast the world out of our affections, not out of our possession. To hold and possess great riches is not evil, it is evil to set our hearts upon them.

Secondly, *Job* was described before, a just man, an upright man, that is, a man just in his dealing, a man that gave every one his own; He did not decline, no not a hairs breadth (if possibly he could) from the line of Justice, Commutative or Distributive; yet this *Job* is exceeding rich. Hence observe, That

*Plain and honest dealing is no hinderance to the gaining or preserving of an estate.*

Honest dealing is no stop, no bar to getting. There is a cursed Proverb amongst us, which some use, and it is to be feared some walk by it, *That he which useth plain dealing shall dye a Beggar.* You see *Job*, that was a plain man, a just dealing man, yet is full of riches; the highest and the safest way to get riches, is the way of Justice. Woe to those who by getting riches get a wound in their own Consciences. What will it advantage any one to gather many goods, when in the mean time his heart tells him, that all have a *bad Master*? What will it advantage any to load, to fraught his Ship by trading on forbidden Coasts, when by doing this he splits and makes shipwrack of his Soul? If you would go the ready way to attain the things of this life, walk in the ways of God. Honesty and Justice, Uprightness and Truth, will lead you to the highest and greatest estate, with Gods blessing. All other riches are poverty, all other gain is loss: There is a fire in an estate ill gotten, which will at last consume it. A man builds with timber that hath a fire in it, that lays the foundation of his estate by sin, *he lays up iniquity for his children.* And so doth God, *Job* 21. 19.

It is commonly said likewise, *Dives aut iniquus, aut iniqui heres; A rich man is either an unjust man, or heir of an unjust man.* In *Psal.* 82. the wicked are put for the rich, *How long will you judge unjustly, and accept the person of the Wicked?* That is, the persons (*Divitem aut Potentem*) of rich or great men; so it is to be understood; for Judges would never accept the persons of wicked men, if they were poor, if they be in equal ballance with others, in regard of outward things: and then the opposition that is made in the next words, *Defend the poor and fatherless,* shews that the rich are there meant. These *great ones* are called wicked, because (saith the Gloss) they usually get and uphold their greatness by wicked-

ness.

ness. Such is the course of the world; and it is the shame of the world, much more of Christians. We see in *Job's* practise, that riches may be attained and maintained too by righteousness, *Job was rich and just.*

Thirdly, In that *Job*, a man fearing God, was thus rich, thus great; See here the *truth of the promises.* God will make good his promise concerning outward things to his people. *Godliness hath the promises of this life, as well as of that which is to come.* As it hath promises made to it, so it hath promises performed to it; *Job, a man fearing God, a godly man, is very rich.* Indeed, *not many rich, not many mighty, not many honourable, not many great ones are called;* and so not many of those that are called, are mighty, and rich, and great, and noble: yet some such are, that the truth of the promises may appear sometime in the very letter to the eye of sense, as it always doth to the eye of faith. 1 Tim. 4. 8.

*Do not fear that you shall be poor, if you turn godly, for godliness hath the promises of this life;* and there was a rich *Job*; a rich *Abraham*, a rich *Isaac*, a rich *David*, and many other godly, rich. God will perform, when it is good for them, the promises of outward good things to his children outwardly. 1 Cor. 1. 26.

Fourthly, Here is another Observation from this place; *Job* was frequent in holy duties; he was a man fearing God, that is (as we explained it in the first Verse) he was much versed in the ways of holy worship, he did not serve God by fits, or at his leisure, but *continually*, yet he was very rich. Note hence,

*Time spent in holy duties, is no loss, no hinderance to our ordinary callings, or to our thriving in them.*

*Job* serves God so frequently, that it is called continually, yet he grows in wealth abundantly. The time that he spent in the service of God did not rob his purse, impoverish his family, or hinder him in his dealings and businesses of the world; *Job* maintained both his callings, he maintained his general calling in the ways and service of God, and his special or particular calling in his relations unto men, both went on together, and they were no hinderance one to another, but a furtherance rather. The time we spend in spiritual duties, is time gained for secular. The pains we take in prayer, &c. whets our tools; and oyls our wheels, promotes all we go about, and getteth a blessing upon all.

This meets with another blasphemy, very frequent in the world. If a man professing godliness go backward in his estate, especial

ly a man that is taken notice of for his extraordinary zeal and constancy in holy duties: Then the clamour is, O you see what hearing of Sermons hath brought him unto, you see what comes of his praying and fasting, he has followed these things you see, till he is undone. I say two things unto these men.

First, Many are thought to go backward in their outward estate, because they do so much in spiritual duties, when indeed they are so far from doing too much, that they do too little; and that rather is the reason why they thrive not. The body may be exercised often when the spirit works but seldom, if at all in holy things; and this indeed provokes God many times to blast an outward estate. It is a common fault, that when we see those whom we conceive godly, falling in outward things, we are taken up only in finding out answers how to acquit the Justice of God in his promises. What shall we say to such a promise, *Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you?* We trouble our selves often to satisfy the point in reference to the Justice of God, and the truth of his Promise. We seldom suspect whether or how they have performed the condition of the Promise. We should rather doubt that they have not evangelically performed the condition, then trouble our selves so much with seeking how to satisfy the Justice of God in answering the engagement and promise on his part. For without all question, they that do seek according to the tenor of that condition, God will administer all things unto them.

Or secondly, We should say thus rather, that they who are so much exercised in ways of communion with God, have surely gained a great spiritual estate; and that now God brings them to the proof of it by losses in their temporal estates. These or the like interpretations we ought to make, if we see them going backward in outward things, who have been very forward in spiritual things.

And so much concerning *Jobs* outward estate, in regard of his riches, both what they were in the kind, and in the number.

In the next place his outward happiness is described by the unity and concord of his children.

Verse 4. *And his sons went and feasted in their houses every one his day, and sent and called for their three sisters, to eat and to drink with them.*

This Verse sets forth a third part of *Job's* happiness in respect of his outward estate. He had children, and many children, in the second Verse : Here in the fourth we find all these children, sons and daughters, agreeing and feasting one with another. We may note from the words four things, concerning this Feasting.

1. Their *alacrity and cheerfulness*, which most do observe out of that expression, *they went and feasted*, which phrase in the Hebrew signifies the doing of a thing with cheerfulness and readiness.

2. Their *unanimity* : It is not said that some two or three of his sons feasted, but his sons indefinitely, *all his sons* ; and not only his sons, but his daughters, the three sisters were called too. So that they were all of one mind, they all met together in love ; though they were ten in number, they were but one in heart, the same in spirit.

3. *The place where they feasted, it was in their houses* ; they did not go to suspected places, but in their own private houses and families, where it was most convenient, and where they might celebrate those meetings with most security, both for their bodies, and for their Souls.

4. *The frequency of that feasting*, it was not only once, but *every one his day*. They did meet at every one of their houses upon a special and a set day. *Every one his day* : Some make the sense thus, *they feasted in their houses one every day*, as if it had been a continual Feast with them, they feasted all the week long ; and they would seem to allow it by the moderation used in their feasting ; but the words *every one his day*, note a course, a certain time wherein they did feast, not a continued feasting. Some conceive it was upon their *birth-days* : whether that be so or no, there is nothing appears from the Text, only it is said, *They feasted every one his day*.

*And they sent and called for their three sisters to eat and to drink with them.*

In that we may observe three things :

1. *The humanity of the brethren*, they would not banquet a-

lone, and leave out their sisters, but they sent and called them.

2. *The modesty of the sisters*, that they would not come but upon special invitation; they were not forward of themselves, but they were sent and called for.

3. *The end of this invitation*, it was to eat and to drink with them. As under the notions of bread and water, or bread and wine, all necessities for food are comprized; so under the actions of eating and drinking, the whole business of feasting is contained; *Luke 12. 19. Isai. 22. 15. Eccles. 2. 24.*

There is nothing further in the words, that we need stay longer in opening or clearing of them. We shall only give you some few out of them.

*His sons went and feasted in their houses every one his day.*

This is set forth as the third part of *Jabs* outward happiness. Then note we first, That

*The love and mutual agreement of children is one of the greatest blessings to a parent.*

The love of children is the fathers blessing, and it is a great blessing. How many fathers have their hearts rent and divided by the rents and divisions that are amongst their children! It doth blast and wither all the comfort the Parent hath, to see that there is no agreement of love, no correspondency of affection amongst those that come all from the same bowels, from the same loyns. This is a blessing which was not common in the world, no not in those times. *Adam* had not this blessing. *Adam* when he had only two sons, they could not agree, but one murdereth the other. *Abraham* enjoyed not this blessing, when he had but two sons, one is mocking the other, *Ishmael* is mocking *Isaac*. *Isaac* failed of this blessing, he had but two sons, and one threatened to murder the other; *The days of mourning for my father are at hand, then will I slay my brother Jacob*. This was not *Jacobs* blessing, he had twelve sons, there was one of them, *Joseph* the common Butt of all his brethrens envy, they did all spight him, the Archers did shoot at him, and grieved him sorely, and hated him. They could not all agree, there were divisions among them. It is no ordinary blessing then. You see *David* a holy man, yet what divisions were there among his children? one murdereth another, *Abalom* caused *Amnon* to be murdered: *Adonijah* riseth up against *Salomon*, he cannot bear it, that his brother should have the Crown. You

*Fratrum quoque  
gratia rara est.*  
Ovid.

Gen. 4.

Gen. 21. 9.

Gen. 27. 41.

Gen. 37. 4.

Gen. 49. 23.

2 Sam. 13. 28

1 Kings 1.

see then that it is a blessing, and it is an extraordinary blessing. Therefore take notice of it, you that have an agreeing family, children that live together in love and unity, look upon it as a special blessing from God.

Secondly, we may observe, That

*It is a very comely thing for brethren and sisters to live together in unity.*

In *Jobs* children we have that of *Psalms* 133. fulfilled, Behold Numero plurimi erant, concordia autem, & concordia quasi unus, unitate atque dilectione quasi idem. Orig. (he calls all to look upon it) how good and pleasant it is for brethren to dwell together in unity. Such a sight men draw all eyes after it. *Jobs* children were many in number, in heart but one, in love the same. And as there is nothing more troublesome, so nothing more uncomely and unnaturall then rents and divisions in a family.

Thirdly, we may note: That

*It is lawfull to use feasting.*

The children of *Job* here went & feasted at their houses, every one his day. The Christians in the Primitive Churches had their *agapas*, Tertul. *Apol.* Love-feasts. In a Feast there are two things; extraordinary provision, and extraordinary company, both are lawful. God hath given us the creature, not only for necessity, but for delight; and it is a clear argument that such using of the creatures in feasting is lawful, because God hath made more creatures, serving for the delight of man, than he hath made for the necessity of man. If God had meant that men should do nothing, but serve their own necessity, and maintain their lives; so as they might go on in their places & callings, one half of the creatures might have been spared. But God made nothing in vain, therefore he is willing we should use the creatures for moderated light. Abraham made a great feast at the coming of Isaac; and Isaac makes a feast for *Abimelech* and *Phicol* the chief Captain of his Army, *Gen.* 26. 30. And the like example we have in divers other places. And our Saviour Christ himself was at a feast in *Canan of Galilee*; where when wine failed, he supplied it by miracle, *John* 1. 9.

But because feasting is so often abused, and many turn this liberty into wantonness; being then most wicked, when they should be most thankfull, and grieving God most, when he gives them means or occasion of rejoycing. I shall therefore briefly discover the abuses of feasting, which will also hint rules for the right ordering of it. That we may (as the Apostle speaks) eat and drink and do all to the glory of God.

1. Then feasting is sinfull, when any over-charge their estates, and lavish out what will but serve their necessities or conveniencies upon delights and superfluities; to such, *Feasting* is a sinne.

2. When the rich feast the rich, and never think upon the poor, *Luk. 14. 12, 13.* *When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours.* Observe here, this is not an absolute denyall of calling brethren, and kinsfolks and friends, or rich; for brethren may, yea ought to be called, but (saith he) *when thou makest a feast, call the poor, the maimed, the lame, the blind;* that is, when thou makest a feast be sure to remember these, do not bid thy brethren, or the rich alone, let the poor have a portion with thee, and be refreshed at or from thy Table. When the rich feast one another, and let the poor starve or pine, this is very sinfull.

3. When there is a studied *curiosity* and *exactness* in feasting, when all things that can be thought or must be fetched in, strange meats and foreign sauces, when there is a lusting after Quales, when men must have meat for their lusts. Though we may have feasting for our delight, yet we must not have feasting for our lusts; *Such make their belly their god*, as the Apostle speaks; when there is so much art used, as destroys the nature of the meat, this is a sin and an error. I remember Bernard speaks of his times, *That a man might be at a fish feast, and yet should not know whether he had eaten any fish or no*; all things were prepared with so much art, that the very nature of the creature was lost. This is a sinfull vanity.

4. When there is *intemperance* in feasting (whatsoever the provision be) when there is excess; an overcharging of nature, which is *surfeiting* and *drunkenness*. As by the former, man overthrows the nature of meats or drinks. So by this, meat and drink overthrow the nature of man. A man may feast himself into a beast, and we usually say of such persons, *They are disguised*. For such feasting the land mourns.

5. When *feastings* are frequent. Feasts are not for every day, that was the thing taxed in the glutton, *Luk. 16. That he fared deliciously every day.*

6. When we spend too much of the day at any time, or too much time any day in feasting; when we dine till night, and sup all or a great part of the night. this is *chambering* and *wantonnesse*, this



is a wofull expence and wast of time; and the expence of time is worfe by far then the expence of mony; you may regain the expence of your mony, but you can never call back the expence of your time; you may be at greater charges in your feasting for the wast of time, then for the wast of estate. All the world cannot give you back again the expence of an hour. Indeed we often hear men complain they have spent too much mony in feasting and entertainments, but 'tis very rare that any complain they have spent too much time • which is as if a man having received a wound in his body, should only be troubled for the hole which the sword made in his doublet. **Prodigality of time is the worst and most dangerous prodigality.**

7. *Feasting is sinfull when unseasonable*, I speak in regard of occasions and opportunities: there are speciall times wherein it is unlawfull to feast, though we should spend but very little time in feasting, *Isa. 22. 12, 13. In that day did the Lord God of hosts call to weeping and mourning, and to baldnesse, and to girding with sackcloth, and behold joy and gladnesse, slaying Oxen, and killing Sheep, eating flesh, and drinking wine*: In the next verse it is said, *It was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till you die*. To feast in that day was sinfull, and a sin that left such a stain as could not be got out, it shall not be purged from you. What time was this wherein their feasting was so sinfull? what made this sin so deep grained? You shall find a resolution in the beginning of the Chapter, *It was a day of trouble and perplexity, and of treading down by the Lord God of hosts in the valley of vision, breaking down the walls, and crying to the mountains*. It is a day of trouble and perplexity, and will you now be feasting? (saith God). Is this a time for you to feast in, when my wrath is breaking forth amongst you? This feasting with men is a daring of God, a sending (as it were) defiance unto Heaven. And such feastings *Amos* reproveth, *Ch. 6. 4, 5. They did eat the Lambs out of the flock, and the Calves out of the midst of the Stall, they chaunt to the sound of the Viol, and invent to themselves instruments of musick like David, they drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph*.

Then at this time feasting is unseasonable; for *Joseph*, the people, and Churches of God are in affliction: And this is such a day as the Prophet describes, *a day of trouble, and a day of perplexity*

from the Lord. The Kingdom is full of trouble, and we are full of fears, therefore now fasting is in season, not feasting; now humbling is in season, not rejoicing: Or if any feast now, let them feast as if they fasted not, and rejoyce as if they rejoyced not; let them feast as remembring the affliction and bonds; the hunger and wants of our distressed brethren. Therefore in those feastings which have a kind of necessity in them, you should labour to have your hearts exceedingly above your feasting, not to lie so low as the creature; it is ever very sinfull to have your hearts drowned in the creature, but now especially when you hear the voyce of the Sword threatening to take the creature from us, and see God clashing them together, as if he meant to stain the beauty, and sowre the pleasures of them all.

Verf. 5. *And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, &c.*

This Verse contains the holy practise of Job. You saw before that he had grace in his heart, now you may see grace in his life. *Holy practise makes grace visible.* There it lay in the *habis*, here it comes forth in the *act*. Concerning this holy practise of Job, we may note these three things for the division of the Verse.

1. The Actions about which this holy care of Job was exercised: They are two.

1. *He sent and sanctified them.* And

2. *Offered burnt offerings according to the number of them all.*

2. The ground of this holy practise of his, what moved Job after their feasting, thus to send and sanctifie them. The ground was this, For Job said, *it may be that my sonnes have sinned, and cursed God in their hearts.*

3. The constancy of Job in this his holy practice, he did not this by fits, now and then, but *thus did Job continually.*

*And it was so, that when the days of their feasting were gone about, that Job sent and sanctified them.*

That is the first thing that we are to explain and open unto you, *Job sent and sanctified them.* How could Job sanctifie his sons or his daughters? A Parent indeed may provide riches for his children, but can he provide grace also? A Parent may put money in their purses, but can he put holiness in their hearts too, that it is said

said here, that *Job* sent and sanctified them? Is not sanctification the proper work of the Spirit of God? doth not the Holy Ghost alone sanctifie?

For the clearing of this, Whereas it is said that *Job* sent and sanctified them; First, Some expound the meaning thus, that *Job* sent up prayers to God to sanctifie them. And indeed prayer is a sanctifying ordinance. As prayer requireth a holy heart, so prayer will make a holy heart; make the heart that prays holy, yea many times get holiness into anothers heart. Secondly, Others say, he sent and sanctified them, that is, he sent them to the place that was appointed for sacrifice, where he intended to sanctifie them: or where, in the holy duty of calling upon the Name of God, and of offering sacrifice, they were to be sanctified: He sent and sanctified them; he sent them to the place where the Sacrifice should be offered, that to they might be sanctified. But thirdly, I rather take it thus, he sent and sanctified them, that is, he sent a message to them, to command them to prepare and to fit themselves for the holy duty of offering the burnt offering or sacrificing. For to sanctifie, in Scripture notes two things.

1. The infusion of a holy habit, the infusion of a new principle into the soul.

2. A preparation of the soul to holy duties.

Now when it is said that *Job* sent and sanctified them, it is not meant as if *Job* did infuse holy habits into his children, as if it were in his power to make them gracious; Indeed that is impossible, it is only the work of the Spirit of God, no man can come at the spirit of another, but the Spirit of God. But this is it, he sent to them to prepare themselves, to advise and warn them to prepare themselves, that they might be ready for that holy duty, for the duty of sacrificing; And this preparation to holy duties, is often called sanctifying, as Gen. 35. When *Jacob* was called to *Bethel* to offer sacrifice, and to build an Altar, he said to his household, Vers. 2. Put away the strange gods that are among you, and be clean, (that is, sanctifie you, or be you sanctified) and let us arise and go up to *Bethel*, and I will make there an Altar unto God, &c. The preparation to the sacrifice, was a cleansing or a sanctifying of them. So Exod. 19. 20. when the people were to be prepared to receive the Law, the Lord saith unto *Moses*, Go unto the people, and sanctifie them to day and to morrow, that is, prepare the people, or

warn the people that they prepare themselves for the receiving of the Law. And likewise in the 1 Sam. 16. 5. it is said, that *Samuel did that which the Lord spake, and came to Bethlem, and the Elders of the Town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably; I am come to Sacrifice unto the Lord, sanctifie your selves, and come with me to the Sacrifice; that is, prepare your selves to come to the sacrifice. So sanctification is preparation.* And Job. 11. 55. (to name no more) *The Jews Passeeover was nigh at hand, and many went out of the Country up to Hierusalem before the Passeeover to purifie themselves, or to sanctifie themselves, that they might be fit and ready for the sacrifice.* So then this sanctifying of them, was a preparing of them for the sacrifice. There were solemn rules given afterward when the form of the Church Order and Discipline was established by *Moses*; but even now before that, the Law and light of nature taught this, besides the teaching of God, that they must be sanctified before they came to sacrifice, *Job sent and sanctified them, then they came to that holy service.*

This is the first act of *Job*. We may here observe, first, the time when *Job* sent to sanctifie them, 'it was *when the dayes of their feasting were gone about*; *Job* did not take them off from their feasting, or deny them the liberty of their feasting: but when the days of their feasting were gone about, then he sent and sanctified them. The point we may note from hence is this, That

*It doth well become godly Parents to give their Children leave to take moderate refreshing and recreation one with another.*

*Job* did not severely and austere forbid them, and say, what do you feasting and spending your time idly one with another? why do you spend so many days in feasting? He never interrupted them till the days of their feasting were gone about; It becometh Parents to loose the reins of government so far, as to give them leave for their refreshing, to let themselves out in honest ways of recreation by their mutuall society. *Job* did not call them to this holy service from their feasting, but when the dayes of their feasting were gone about.

Secondly, *Job* sent to sanctifie his children, though they were in their own houses, though they were at their own disposing (for it appears they had families and households of their own) though they were men and women grown, yet *Job* sent to sanctifie them. Observe hence, That

*Parents must not cast off the care of their children, though they are grown up, though they are men and women.*

Some think, that if they look to their children at School, and breed them up a while, and have given them some instructions in their youth, they need not then trouble themselves any further. Whereas the care of Parents ought to live as long as they and their children live together. *Jobs* care went after his children to their houses, *He sent to them to bid them prepare themselves.*

Thirdly, Though these were (as we say) men and women grown, yet as soon as their Father sends the message to them, they all submit, and all obey: then Observe, That

*Children that are grown up, or have houses & families of their own, ought yet to yield all reverence and submission to the lawfull commands, counsels, and directions of their Parents.*

Do not think you have out-grown obedience and honour to Parents, when you are grown in years; still we see these thought themselves under their Fathers command and counsell, there is not one of them replies, what need my Father trouble himself about us? No, but all willingly prepared themselves and came, for he offered burnt offerings according to the number of them all, therefore certainly they all came.

Fourthly, From the matter of this Act, what it was that *Job* did, the Text saith, *he sent and sanctified them after their feasting*; he did not send a Messenger to them, to ask them how they were in health, whether they had not surfeited themselves, or had got any distemper; he did not send to know how the accounts went in their Families, whether they had not spent too much; but the matter that he had his eye and his heart upon was, that they might be sanctified and fitted for holy duties: From hence Observe, That

*A Parents main and speciall care should be for the souls of his children.*

The care of many Parents is only to enrich their children, to make them great and Honourable; to leave them full portions and estates, to provide marches for them; but for sanctifying their children, there is no thought of that. Nay, many are afraid their children should be sanctified: some Parents cannot abide their children, because they suspect them sanctified: *Such Parents are the Devils children.* *Jobs* greatest care was, that his children should

be

be sanctified. And every Parent ought to say of his naturall children, as the Apostle *John* doth of his spirituall children, (*Eph. 3 4.*) *I have no greater joy, then to hear that my children walk in the truth.*

Fifthly, *Job* was a holy person, and you see which way his care lies, that his children may be holy, then take this Note in the generall.

*He that is a holy person himself, desires to make others holy too.*

Holy *Job* would have all his children holy. As it is with the wicked, a wicked man would faine have all wicked with him; he would faine scatter his wickednesse, and diffuse his poyson unto others. The drunkard would faine have companions with him in his drunkennesse, &c. And so the man that is truly godly, would make others godly too. As *Paul* said to King *Agrippa*, *I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am.* **Grace is attractive, it desires to draw others into fellowship. A good man would not be happy alone.**

Act. 26. 29.

Sixthly, Sanctification you see here is ascribed unto *Job*, he sent and sanctified them, and all that he did was but to give them counsell and warning to sanctifie themselves; As if he should have said, Go to my children, and bid them prepare themselves, warn them, that they may be ready against the sacrifice, that they fit themselves for it, yet the Text saith, *that Job sanctified them.* Then we may Observe from this, That

*The good which others do by our advice and counsell, is reckoned as done by our selves.*

While we provoke others to goodnesse, that good which they do, is set upon our account, as if we had done it. As the wickednesse, the sin which another commits by the advice and counsell of any man, is set upon the score of that man: If another do ill by thy advice, the ill is reckoned to thee; if one should come and say as *Absalom* said to his servants, *Mark ye now when Ammons heart is merry with wine, and when I say unto you, smite Amnon, then kill him, fear not, have not I commanded you?* Not only did the servants kill *Amnon*, but *Absalom* killed *Amnon*, because he commanded them to kill him. You know what is said of *David*, he did but send a Letter concerning the death of *Uriah*, and the charge commeth, *Thou hast slain Uriah with the sword of*

the



the children of Ammon. All the evil others comit by thy counsel, direction, advice, command or consent, is as done by thy self. So (on the other side) all the good others do by our counsel, advice, promotion, admonition, instruction, and the like, that good shall all be reckoned to us. If another be holy by thy advice, it will be said thou hast made him holy, thou hast sanctified him.

Lastly, Observe, That

*Holy duties call for holy preparation.*

We must not touch holy things with unholy hands, or with unholy hearts; I will wash my hands in innocency, and so will I compass thine Altar O Lord, was Davids resolution; Psalm. 26. 6. Therefore Job intending a solemn duty, a sacrifice, which did contain the sum of all Religion concerning the external worship of God, sends solemnly to his children to prepare themselves: **come not to the sacrifice except you be sanctified.** It is a point to clear, that I shall need but only to name it to you. How and wherein they should sanctifie themselves, and what course they took for the sanctifying and preparing of themselves for that duty, doth not appear in this place: but afterwards when God gave them the Law, he prescribed them a rule what they must do that they might be sanctified; the Jews had special directions for their preparations: Some things were outward, and some inward. I will but touch.

For the outward, they were commanded to wash their cloaths, Exod. 19. that place before quoted, *Sanctifie them to day and to morrow, and let them wash their cloaths*: Not that God regarded cloaths, but he aimed at some what further; **If the cloaths must be washed, certainly then the heart must be washed**, he pointed at that in the washing of their cloaths; In *Leviticus* and *Numbers*, other outward preparations are commanded, *as the abstaining from all things that were unclean, they must not touch any thing that was unclean*; and then sometimes they were not only to wash their cloaths, but to change their cloaths; you have the expression in that place concerning Jacob; *be clean (saith he) and change your garments*; It might be a changing by washing, but I rather conceive, that it was a change by putting on of other cloaths. There was also another external requisite to the preparing and sanctifying of themselves; and that was by **abstaining for a time from the lawful use of the marriage bed**; you have the command expressly in that of Exod. 19. 15. *be ready*

against the third day, come not as your wives, and there are other like places, 1 Sam. 21. 4. The Priest said, *There is no common bread under mine hand, but there is hallowed bread, if the young men have kept themselves at least from women; if they have but that outward preparation: the meaning is, if they had kept themselves from their Wives; David affirms it was so, in the words following.* The Apostle giveth the same rule in 1 Cor. 7. 5. speaking of that point, *Defraud not one another (saith he) except it be with consent for a time, that you may give your selves to fasting and prayer.* So that the Holy Ghost therein intimates such an abstaining as was preparatory to solemn duties, *that you may give your selves to fasting and prayer; extraordinary duties call for extraordinary preparations.* These outward preparations were to be necessary, that when the people failed in them, *Hezekiah* prayed for pardon, 2 Chron. 30. 18, 19. *The good Lord pardon us very one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary: though their hearts were upright, though they had hearts rightly prepared, yet he prayeth that God would pardon the want of those outward preparations.* **The principall preparation is of the heart,** and the washing of our ways: therefore we find how the Lord contendeth with them, in Isa. 1. 16, 17, 18. where he speaks of those oblations and great services of the Jews, *I hate your solemn feasts, bring no more vain oblations; &c. Why? your hands (scil. your lives) are full of blood, wash ye, make you clean, put away the evill of your doings from before mine eyes, cease to do evill, learn to do well, &c.* As if he should say, What do you come to me in these holy duties? except you prepare and fit your selves accordingly, I cannot abide that unholy persons should come about holy things.

Jer. 7. 8, 9

Tu Genitor cape  
pe sacra manu  
patriosque pen-  
na: es.  
Me bello exten-  
to digressum &  
cade recenti  
Attrescare ne-  
fas, donec me  
flumine vivo  
Abluero. Virg.  
2. Eccead.

The very Heathen had this Notion, they would not admit any to come to their religious services unless they were prepared. That saying of *Æneas* in the Poet to his Father when he came from the War, is a clear proof. *Tu genitor &c.* Father, don't you meddle with the sacrifices, but as for me it is a sinfull thing to touch them---till I have washed my self in the fountain. This was an outward externall right amongst them for cleansing themselves. The very Heathen saw they must not meddle with their holy things till they were cleansed: therefore they had one that cryed out to the people when they came to sacrifice,

All



All you that are unclean and prophane, go far away from these sacrifices. Not only the word of God, but the very sight of Nature taught them, not to meddle with holy things till they were sanctified. Procul, hinc  
procul este pro-  
phani, Concla-  
mat vates to-  
107; abstine  
luce,

Therefore specially look to this; when you have any sacrifice any duty to perform, be prepared and sanctified within and without before you come to the duty. It is true, that the duty sanctifies, but it is seldom that the duty sanctifies us, unless we be sanctified for the duty: They get most holiness from the duty, who are most holy before they come to the duty; besides the great danger of coming unprepared: *Take heed how you hear*: not only hear, but take heed to prepare your selves for hearing: So look to thy feet (it hath the same sense) *When thou comest into the house of God, prepare thy self, be not hasty*, lest thou be counted but the sacrifice of fools. So much of the first act of Job's holy care, *He sent and sanctified them*.

Job 1. part of verse 5. and verse 6.

*And rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts; Thus did Job continually.*

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

Now follows the second Act of Job's holy care, *He rose up early in the morning, and offered burnt offerings according to the number of them all.*

It is ill to perform a holy duty with neglect of preparation, it is as bad to make preparation, and then neglect the duty. We see both joined in Job, he is carefull to prepare, and he is as diligent to perform.

*He rose up early.* This notes the extraordinary diligence and zeal of Job to serve God in this duty. He was so zealous, that he sinned not only in the morning, but early in the morning. In Scripture, to do a thing in the morning, and to do a thing diligently, are the same. *Psal. 101. 8. I will early destroy the wicked of the Land.*

*Land*, the word is, *I will destroy the wicked of the Land in the morning*, and the meaning is only this, *I will with all diligence and all care root out of the Land all wicked persons*. So there is an expression, *Prov. 7. 15.* which illustrates this, where the wicked woman the harlot tells the young man, *that she came forth to meet him, and diligently to seek his face*; the Original word there is, *to seek thy face in the morning*; and yet we know, that in *Verf. 9.* it was in the *twi-light, in the evening that she met him*. But the Hebrew phrase is, *I came forth in the morning to seek thy face*; that is (as it is rendred) *I came forth diligently to seek thy face*. So this coming forth of *Iob* in the morning, besides the time, that it was at such an hour, the beginning of the day, notes the great diligence and exceeding care of *Iob* about this work.

Yet more exactly, it is not only said, *he rose in the morning* (for there is a great latitude in the morning, there are divers hours which are called morning) but it is said he rose *early in the morning*, in the very beginning or first of the morning. As it is commanded, *Exo. 23. 19.* *The first of the first fruits of the Land thou shalt bring into the house of the Lord*. God would not only have the first fruits, but the first of the first fruits; if there were any ripe sooner then others, God would have them; some fruits that ripened after were first fruits, but God would have the very first of them. So here, *Iob* gave God not only the first fruits of the day, but the earliest time, in the morning, which is the first of the first fruits of the day.

*Early in the morning.*

Then Observe,

1. *That it is Gods due and our duty, to dedicate the morning, the first and best of every day unto God.*

*Psal. 5. 3.* *My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and will look up.* We have a saying among us, *that the morning is a friend to the Muses*, that is, the morning is a good studying time. I am sure it is as true, *that the morning is a great friend to the Graces*, the morning is the best praying time.

Again, In that *Iob* did rise so early in the morning to offer sacrifice, and did this because he was afraid that his sons had sinned (as we shall see afterward.) Hence Observe,

2. *That it is not safe to let sin lie a moment unrepented of, or unpunished.*

unpardoned upon their own consciences, or the consciences of others.

If a mans house be on fire, he will not only rise in the morning, or early in the morning, but he will rise at mid-night to quench it; certainly when you have guilt on your souls, you have a fire in your souls, your souls are on a flame: therefore you had need rise, and rise early, and get up as soon in the morning as you can, to get it quenched and put out.

And offered burnt-offerings. ] There were divers sorts of Sacrifices among the Jews, when the law or rules of sacrificing were established. There were, First, *Whole burnt-offerings*. Secondly, *Trespas-offerings*. Thirdly, *Sin-offerings*. Fourthly, *Peace-offerings*. Lev. c. 1. c. 2. c. 3, &c. That which Iob is here said to offer, was a *burnt-offering*, an *Holocaust* or whole burnt-offering, so-called, because it was altogether consumed; there was no part of it reserved for the Priest, or for the people, but all was offered up unto God. Of other Sacrifices, as the Sin-offering and Trespas-offering, there were parts and portions reserved for the Priest, and part of the Peace-offerings for the people, as you may see by that expression of the Harlot, *Prov. 7. 14*. I have at my house *Sbelamins*, *Peace-offerings*; now they did feast upon the Peace-offering, for she invited him to a feast. But the *burnt-offering* was wholly consumed; the word in the *Hebrew* doth signifie an *ascension*, or a thing lifted up. He offered burnt-offerings; word for word out of the *Hebrew*, it is *He lifted up an elevation*, he caused an *Ascension* to ascend; *elevabat elevationem*, or *ascendere fecit ascensionem*; And it was so called, because the Sacrifice which was a whole burnt-offering was all consumed upon the altar, and did as it were evaporate or ascend up unto God.

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It was called a *lifting-up*, or a thing *lifted up* for three Reasons.

1. Because when the *Sacrifice* was offered, the smoke of it did ascend, and besides, there were *sweet odours* put upon the Altar, which did fume up also with the *Sacrifice* towards Heaven, and so the *Sacrifice* took its denomination from ascending and going upwards.

2. Because the Priest when he offered the Sacrifice, did lift it up upon the Altar, and hold it toward Heaven, to God.

3. Because at that time when the Sacrifice was a burning, all the people that were present did lift up their hands and their eyes,

eyes, but especially *their souls and their spirits* heaven-wards, and poured themselves forth in prayer unto God. That of David in *Psal. 141. 2.* will give some light to this. Let (saith he) *my prayer beset forth before thee as incense, and the lifting up of my hands as the evening Sacrifice.* David at that time (as Interpreters note upon the Psalm) was barred the enjoyment of the *publike Ordinances*, he could not come to sacrificing as formerly he had done; now he seeks unto the Lord, that he would accept of the lifting up of his hands and heart, in stead of Sacrifice; as if he should say, *Lord I have not a Sacrifice now to offer unto thee, I am hindered from that worke, I cannot lift that up; but I will lift up what I have, and what will please thee better than a Bull lack that hath horns and hoofs, I will lift up my hands and my heart unto thee, and let these be accepted for sacrifice and all.* Prayer (which is a Sacrifice of the Gospel) it is nothing else but *a lifting up of the soul, an elevation of the spirit unto Gods*. So some of the Ancients call prayer, an *Ascending of the soul unto God.* And in allusion unto this, *Hezekiah*, when he sent to *Isaiah* the Prophet to pray for him in that time of distress and day of trouble, saith, *Go and desire the Prophet to lift up his prayer for the remnant that are left,* alluding to the Sacrifices which were wont to be lifted up. The like expression of prayer you have, *Psal. 25. 1.* Lord (saith David) *I lift up my soul unto thee.* Hence prayers not answered, not accepted, are said to be stopt from ascending, *Lam. 3. 44.* *Thou hast covered thy self with a cloud, that our prayer should not passe through.* When you meet with such expressions in the Old Testament concerning prayer, you must still understand them to be allusions to the Sacrifices, because the Sacrifices were lifted up, and did ascend. That for the Act.

For the person, It is said that *Job* offered these Sacrifices, *Job rose up early & offered, &c.* Was not this to usurp upon the Priests office? Was it not this for which King *Uzziah* was reprehended and told by the Priests? *It appertaineth not to thee to burn Incense unto the Lord, but to the Priests, the sons of Aaron; and was he not smitten with leprosie for doing it?*

I answer in a word by that rule of the Ancients. *Distinguish the times, and Scriptures will agree*: It was *Job* that offered, and *Job* had right to offer. The time wherein *Job* offered Sacrifice, doth reconcile this; it was before the giving of the Law (as we have

have shewed in the opening of the former points about the time when *Job* lived:) now in those times the *Father*, or the *Elder of the Family*, was as a Priest to the whole Family: and he had the power, and the right to perform all holy family duties; as the duty of sacrificing, and the like; this you may see carried along in all the times before the Law was given, in the holy stories of the Patriarchs, they still offered up the Sacrifice.

But it may here be further enquired, If it were before the Law was given, who taught *Job* to offer Sacrifice? Where had he the rule for it?

Answer, this was not *will-worship*, though it was not written-worship. For howsoever *Job* did offer Sacrifice before the Law of sacrificing was written, yet he did not offer a Sacrifice before the Law of sacrificing was given; for the Law of sacrificing was given from the beginning, as all the other parts of worship used from the beginning were. God could never bear it, that men should continue hand-servants; therefore *Job* did not offer up an offering unto God, according to his own will, a thing that he had invented to pacify and to please God with: God had been so far from accepting, that he could not have born such a devised worship. God doth never trust man with the making of holy Institutions. There is nothing doth please him in any act of worship, unless he sees himself obey'd. Obedience is better then sacrifice, and therefore a Sacrifice which is not out of obedience cannot be accepted; he that sacrificeth doth but offer up a beast, but he that obeyeth, offereth up himself, sacrificeth his own will. It could not be therefore; but that *Job* had a word, a word as all the world had at that time; a word given by God, and so carried down from one to another by tradition. (as it was for more then 2000. years.) All the will that God would reveal, or had revealed to them, was carried from hand to hand, or from heart to heart, from the Fathers to the children, till at the last the Law was written, and the Scripture penned by *Moses*. So then *Job* offered sacrifice according to an Institution; though it was not an Institution written, yet it was an Institution sent forth and given by God Himself.

Yet there is a third *Quæro* upon it: Suppose that there was an Institution of God for sacrificing, why did God call for Sacrifices? What is his meaning? *Doth God delight in the blood of Bulls and Goats?* *Thou delightest not in sacrifices.* (saith David) *thou desirest*

*desire not burnt offerings.* And what was the Sacrifice unto *Job*, or unto his sons? Could the killing of a Beast take away sin? Why then doth *Job*, when he feareth that his sons had sinned, go presently and offer Sacrifice?

For answer. It is true that the Sacrifices in themselves were nothing, either to God or man; they could do no good, they had no power in them, either to *pacifie God*, or to *purge the souls of men*. But look upon the Sacrifice as it was an Institution, and then God saw his Son Jesus Christ in it, and was well pleased: and likewise man beheld and believed Christ in it, and was purged. When the Sacrifice was offering, man saw Christ suffering, this took away his sin, & pacified his conscience. A Sacrifice in it self, as it was the killing or burning of a Beast, had no vertue in it, but as it had respect unto Christ, so God saw the death of his Son, and that satisfied him, and man saw the death of his Saviour, and that justified him.

Again, it was not the bare Sacrifice that was effectual, but the faith of *Job*, and the faith of his sons carried up in prayer; these mingled with the Sacrifice wrought the cure. Therefore we find in the time of the Sacrifice, still the people were at prayer; they knew the Sacrifice, the Incense, could do nothing, but as joyned with the faith of the Sacrificer in prayer. We read *Luk. 1. 10.* when *Zacharias* the Priest was offering the Incense within the Temple, the Text saith, *that the whole multitude of the people were praying without at the time of Incense*. The Incense might burn long enough, and yet the anger of God burn too; the Incense might burn, and yet the people not purified, but consumed. But while the Incense was burning, while the Sacrifice was offering, the people were praying and believing. These actings of faith, and pourings out of prayer made the Sacrifice, as effectual for man, so acceptable to God.

Then in that he offered *burnt offerings*, which burnt offerings were made when he feared that his sons had sinned: these offerings typing out and leading them to Christ and his death; We may note this,

*That Christ was ever the only remedy and cure of sin.*

As soon as ever there was any fear of sin, presently they had recourse to a Sacrifice; and what was that? they went to Christ. Christ had been the help against sin in all the generations of the world from the first, and will be to the last. *If any man sin* (saith the

the Apostle John) *we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: He is the Propitiatory Sacrifice for our sins.* It follows, [13:12]

*According to the number of them all.*] That is, he offered for each of his sons a Sacrifice. There were some Sacrifices which did serve for the *whole Congregation*, as we may see in *Levit. 4. 13, 14.* and in divers other Chapters of that Book. Besides these there were *personal Sacrifices*, *Levit. 1.* where the Laws about Sacrifices are set forth; If any Soul had sinned, that particular Soul must come to the Priest, and bring a Sacrifice for his sin. So here, *Job* doth not offer onely one *general family-sacrifice* for them all, but he offereth up a *distinct particular sacrifice* for every particular son. This teacheth us,

First, That every one is saved and pardoned by the special and particular actings of his own Faith; *Every Soul must believe for it self.*

Every one must have a Sacrifice. We have Congregational prayers, and we have personal prayers; now it is not enough for people to pray in publique with the Minister, or for the Minister (who is the mouth of the Congregation to God) to offer up a prayer for the pardon of the people: But every one must apart & by himself sue out his own pardon, which is, as it were, his own sacrifice, by offering up and tendering of Jesus Christ unto God for the pardon of his sins.

Then again you may note, in that *Job* offered a Sacrifice for every one of his sons,

*That it is not enough for Parents to pray in general for their children, but they ought to pray particularly for them.*

As Parents who have many children, provide portions according to the number of them all, and proportion out their care personally, according to the number of them all; and in the Family they provide meat and clothing, according to the particular number of them all. So likewise they ought to be at a proportionable expence in spirituals, to lay out and lay up prayers and intercessions, *according to the number of them all*; not onely to pray in general, that God would bless their children and family, but even to set them *one by one* before God, and so beg and sue out a special blessing upon the head of every one of them, as without all question *Job* did; when the Sacrifice for every son was made, he sent up a prayer to God for the pardon acceptance of every son. That for the open-



ing of the second act in the Text, first, he sent and sanctified them ; and secondly, he offered burnt-offerings according to the number of them all.

Now follows the ground or the reason of this act of Job, both in sanctifying them, and in offering Sacrifices for them. For Job said, *It may be that my sons have sinned, and cursed God in their hearts.*

Holy duties must be grounded upon Reason. There must be a Reason why we pray, before we pray ; we must see cause for it, and great cause too. To pray out of custom and formality, to offer sacrifice onely because it is a day of Sacrifice, is not praying nor sacrificing. Job had a special Reason, For Job said, *It may be my sons have sinned.*

Let us examine the Reason a little ; *It may be my sons have sinned.* What is it come to an *it may be* with Job, that his sons have sinned ? What sons had Job ? Surely they were more then men, that the Father is but at a Question, whether his sons have sinned or no. Solomon after an *If* concerning sin, resolves it into a conclusion, 1 King. 8. 46. *If* (saith he) *they sin against thee* (here he makes a supposition, but you see he goes not one step from it before he makes a direct assertion) for (saith he) *there is no man that sinneth not* : and yet Job puts it with an uncorrected *If*, or, *It may be, my sons have sinned.*

For the opening of this. Without all question Job was fully and thoroughly studied in that point of the universal corruption of man ; his disputings (as we shall see after wards in this Book) sufficiently evince it. *What is man* (saith he) *that he should be perfect ? or he that is born of a woman that he should be clean ?* Here, by sinning then, we are to understand something more then ordinary sinning. To sin sometime is put for common and dayly infirmities, such as do inseparably and inevitably cleave unto us, such as, considering the state and condition wherein we are, *having corrupt flesh and blood about us*, we cannot be freed from. As a man who in the morning washeth his hands and goes abroad about his business and affairs in the world, though he doth not puddle in the mire, or rake among dunghils ; yet when he returns home again to dinner, or at night, if he wash, he findes that he hath contracted some uncleanness, and that his hands are foul : *we cannot converse in an unclean and dirty World with our Bodies, but some uncleanness will fasten upon them.* So it is with the Soul, the Souls

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of the best, of the purest, of the holiest, though they do not rake in the dunghill, and wallow in the mire of sin basely and filthily, yet they do from day to day, yea from moment to moment contract some filth and uncleanness. And in this sense it is that *there is no man that liveth and sinneth not.* Every man hath a *Fountain of Uncleanness in him*, and there will be ever some sin, some filthiness, bubbling and boyling up, if not flowing forth.

Secondly, To sin, is put for some special act of sin, that which in Scripture is called a Fall; *If any man be overtaken with a fault, you that are spiritual restore him.* And in this sense the Apostle John saith (which is a clear answer to this doubt, and doth open the term) *I write unto you little children, that you sin not.* He did not write to them an impossible thing, he writ to them about that, which in a Gospel-sense they might attain unto.

There are three degrees of sinning.

1. There is one kinde of sinning, which is called a *daily infirmity*, which the Saints of God, the best in this life, are not freed from.

2. There is another kinde of sinning, which is to *sin wilfully and with pure delight*; and thus, *He that is born of God cannot sin.* 1 Joh. 3. 9.

3. There is another kinde of sinning, which is called *falling into sin, or the falls of the Saints*; and sometimes we know they have fallen into great and scandalous sins: In this sense it is that the Apostle saith, *Little children, I write to you, that you sin not.* That is; though you have daily infirmities, yet take heed of scandalous sinnings. So here in the Text, where it is said, *It may be my sons have sinned*; It is not meant either in the first or second sense; it is not meant, as if he thought his sons were without infirmities; nor is it meant that he did suspect them of those sins (which are indeed incompatible with the state of grace) *sins of perfect wilfulness and of malice, or the like*: but it is of those sins in the middle sort. *It may be my sons have sinned*, that is, have sinned so, as to provoke God, and scandalize men in this their feasting, in their meeting together.

We may note from that First,

*He that liveth without grosse sins, in a Gospel-sense, liveth without sin.*

*To be without great and grosse sin is our Holiness upon Earth;*

to be without any sin, is the Holiness of Heaven. He that liveth without fault, *sine querela*, (as it is said of Zachary and Elizabeth, that they lived blamelessly) in Gospel-account, is said to live without any sin at all.

Another point we may collect from this [*It may be my sons have sinned.*] Certainly then Jobs sons were godly. If Job be at a question whether they have sinned, they were godly without question.

When a man lives so, that he leaves onely a suspicion that he hath sinned, we may be at a conclusion that he is sanctified. For other persons can do nothing else but sin, even in holy actions, much more in civil or natural.

Again, [*It may be my sons have sinned,*] It was a suspicion in Job concerning his children. Hence observe,

*It is no breach of Charity to suspect ill of others, while we intend their good.*

Indeed upon an *It may be*, upon a peradventure to accuse and charge another, is very uncharitable; but upon a peradventure, or an *It may be*, such a one, my Childe, or my Friend, or my Brother hath sinned; to be put to pray for him, this is very charitable. A good heart turns its suspicions of others sinnings and failings into prayers and intercessions, that they may be pardon'd; not into accusations and slanders, that they may be defamed. The use which Job made here of his suspicion of his sons sinning, was to turn it into prayer and supplication for the pardon of their sin.

One thing further from this, *It may be my sons have sinned.* Job knew of no evil that his sons had committed; he had no report that we read of that his sons had behaved themselves unseemly in their meetings and feakings; he onely doubteth, he onely is jealous and afraid that they had; yet at this time he prayeth and sacrificeth, and laboureth a reconciliation for them. Note from hence,

*A suspicion that we or our selves or others have sinned against God, is ground enough for us to seek a reconciliation for our selves or others with God.*

If you that are tender Parents have but a suspicion, if there be but an *It may be*, that your childe hath the Plague or taken the infection, will it not be ground enough for you to go presently and give your childe a good medicine? If any of you have but a suspi-

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cion, that either your selves or your friends have taken *poison*, though you be not certain of it, will it not be ground enough for you to take or to give an Antidote presently? Sin is as a *plague*, it is as a *poison*; therefore while you have but a suspicion, either of your selves or of others, that you have sinned or failed thus or thus; here is ground enough for you to take an Antidote, to take a Preservative, to seek all the means you can to heal your Souls, and to make your peace with God.

And if *Job* prayed thus, when he onely suspected his sons had sinned; what shall we say of those Parents, who are little troubled, when they see and know their sons have sinned?

It is safest to repent even of those sins we only fear we have committed: for then we shall be sure to repent of those we have committed. A scrupulous Conscience grieves for what it suspects, a feared Conscience is not grieved for what it is *certain either is self or others have done amiss*.

Lastly, Where had *Jobs* sons been that he is thus suspicious? Had they been in any suspected place? No, it was onely in their own houses. Had they been about any unlawful thing? No; it was onely at a friendly meeting, feasting of Brothers and Sisters together. Yet *Job* is afraid lest his sons had sinned. Hence observe, That

*We may quickly offend and break the Law while we are about things in their own nature lawful, especially in feasting.*

It is an easie matter to sin, while the thing you are about is not sinful, nay, while the thing you are about is holy. We may suspect our selves that we have sinned when we have been praying, much more then when we have been feasting: We may suspect our selves that we have sinned when we have been hearing the Word, speaking the Word; just cause then much more we have to suspect our selves when we have been trading, buying or selling, and working abroad in the World. Lawful things are oftentimes the occasion of unlawful. All the sins of the old World are described thus, *They eat, they drank, they bought, they sold, they* Luk. 17. 27, 28 *planted, &c.* There is not one of these an act evil in it self, yet they sinned away their peace, and sinned away their Souls, in dealing about these things. Therefore as you must be afraid of all things in their own nature unlawful, so be jealous of your selves in things that are lawful.

It follows,

*And cursed God in their hearts.*

Interpreters are much divided about the sence of these words.

First, Some observe that the Hebrew word *Barach*, doth signifie not onely to *blefs*, but to *bow the knee*; So it is used 2 Chron. 6. 13. *Solomon* at the dedicating of the Temple *had made a brazen scaffold, and upon it he stood and kneeled down upon his knees before all the Congregation.* The word there *kneeled down upon his knees*, in the Original, is the same here used. But

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Then further, the word *Elohim*, is used in Scripture, not onely for the true God, for God himself: but it is applied sometimes to *Angels*, and sometimes to *Idols*, to *Devil gods*, to *false gods*, *Exod. 18. 11.* *Now I know that the Lord is greater then all gods,* &c. then all the *Idols* that the *Egyptians* did trust upon.

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They observe further, that the Hebrew *Leb* [in their hearts, *Bilebabbam*] doth signifie not onely the heart, but the middle or center of a thing. As when it is said in the Scripture, *they went down into the midst of the Sea*, the word is, *they went down into the heart of the Sea*; and in the *midst* of the Earth, it is the *heart* of the Earth: And so when it is said that *Absalom* was hanging in the *midst* of the Oak, the Original word is, he was left hanging in the *heart* of the Oak. From all these acceptions of the single terms the sence is made up thus; *It may be my sons have sinned, &c.* that is, *It may be my sons have sinned, bowing down to the false Gods that are in the midst of them*: I confesse Feasting and false Worship, Sensuality and Idolatry, go often together: *Exod. 32. 6.* When the *Golden Calf* was made *they sat down to eat, &c.* And *Moses* foretells, *Deut. 31. 20.* *When they shall have eaten and filled themselves, and waxen fat, then will they turn unto other gods.* Yet I cannot admit this of *Jobs* children: surely he who had bestowed so much care in their institution, and had them still under his eye, could not suspect them of degenerating so soon into such palpable Idolatry.

Plal. 46 2.

2 Sam. 18. 18

Secondly, Others take the word [*Barach*] in the Original in its proper sence, *It may be my sons have sinned*, and blessed God; and they expound and open it thus: *It may be my sons have sinned*, and, in stead of being humbled and seeking to God for the pardon of their sins, they have *rejoyced and blessed God*. Just as if a Thief that hath sped well, and hath got a good prey, should thank God that he hath prospered so well in his wickedness: So here (as if

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Job should say) *My sons have done ill in their Feastings; and they are so far from being humbled, that they have blessed God in their hearts: they have been lifted up, they have given God thanks for the plenty of creatures, but have not repented for their abuse of the creatures.* So we may interpret it by that place, *Zech. 11, 4.* where there is such an expression, the Lord speaking to Christ saith, *Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty.* (They that should have been the feeders of the flock, in stead of feeding them, have destroyed them; yea they do this, and hold themselves not guilty) *and they that sell them say, Blessed be the Lord, for I am rich.* They grew rich by selling Souls, (as many since have lived by the same trade, starving the people to feed themselves,) the just character of an idle Idol-Shepherd; and then they said, *Blessed be God we are grown very rich, and have got much goods, though we have done little good.* This is a second interpretation and a clear one, one-ly methinks it lays too high a stain of wickedness on Job's sons; *It is one of the greatest wickednesses for a man to bless himself in his sins: but for a man to bless God in his sins, is far worse.*

Thirdly, Others interpret *Benedicere* by *Valedicere*, blessing by departing: thus; *It may be my sons have sinned, and departed from God in their hearts: and they bring some Texts of Scripture wherein the word [Barash] signifies to depart, or to take leave, and go away: as Gen. 47. 10. Jacob blessed Pharaoh, and went out from before Pharaoh; he blessed him, and departed: So it is said likewise of Jacob, 2 Sam. 14. 22. when he had obtained what he desired, he fell to the ground on his face, and bowed himself, and thanked (or blessed) the King, and went out.* Now they would interpret this, *Blessed God in their hearts, to the same sense; It may be my sons have sinned, and blessed God in their hearts, that is, have departed from God in their hearts.* Indeed every sin is a departure from God, as the Apostle speaks, *Take heed lest there be in any of you an evil heart of unbelief to depart from the living God.* Sin is a turning away from God, yet every sin is not, nay few sins are a farewell to God. But I shall lay by this Interpretation, for the proofs come not home, no nor near the Point. In both those places, *blessing* is not put barely for *departing*; and besides, *departing* in those Texts is taken in a good sense: *Jacob departed from Pharaoh, not in way of deserting him*

Heb. 3. 12.

him, but in a way of *saluting* him: So *Joab* departed from the King, not that he did revolt from him, (as they would have the word to import a kinde of revolting and apostatizing from God) but onely he did obeysance, and went away about his business, therefore this Interpretation cannot stand.

Zanchius,

There is a fourth Exposition much labored by *Zanchius* (and would it hold, it were an excellent Exposition) according to the letter of the Text; Thus, *It may be my sons have sinned, and not blessed God in their hearts*; and so he makes those words to be *exegetical*, the explication of the former, what the sin of *Jobs* sons was; *It may be my sons have sinned, and if you would know what they have sinned in, I fear they have forgot to give God the glory for the refreshing they have had by the creatures; they have not blessed God.* This were an excellent and clear sense. But the way he takes to make it out is very obscure: For he doth it onely by this rule, when (saith he) there is a negative Particle in the former, a Negative likewise is to be understood in the following clause. His rule he clears by divers instances. But we finde in this place no negative Particle, as *Non*, or *Ne*, or the like, in the former part of the *Verse*: and how there should be a Negative in the latter, I cannot understand according to his rule: *Ne forte*, (It is here said) *It may be my sons have sinned*, (that is a word of doubting, not denial, rather an Affirmative then a Negative,) and have not blessed: now, saith he, though that Particle [*not*] be not in the Hebrew, yet it must be understood of *course*, because there is a Negative Particle in the former part: How he can make (*ne forte*) *peradventure*, a Negative Particle, I do not well apprehend, yet the sense in it self is very good; *It may be my sons have sinned, and not blessed God in their hearts*.

Some would read it with an Interrogation, (though I question whether the Grammar will allow it,) Thus, *It may be my sons have sinned, and have they blessed God in their hearts?* As if he had said, *I fear they have not blessed God, or not blessed him cordially: Neglect of, or slightness in such a Duty, calls for sacrifice.*

Lastly, That meaning which our Translation leads unto is most commonly taken by Interpreters both Ancient and Modern; Namely, that here in this Text the word [*Barach*] is to be expounded by cursing; *It may be my sons have sinned, and cursed God in their hearts.* I shall present you with the grounds of this Inter-

Interpretation, and how it is made good. And then leave it to the Readers Judgment, whether to chuse this or those former which have had any countenance shewed them. For in a Scripture, which may, without impeachment of any truth, admit divers senses, I would not be so positive in one as to reject all others.

Now this Translation is maintained by a figure, either by an *Antiphrasis*, which is the speaking of a thing founding one way when it is meant another way, when there is an opposition between the letter of the word and the meaning of the word. Thus 1 King. 21. 13. Naboth is charged for blessing God and the King: sc. cursing. Or by an *Euphemismus*, that is, when some filthy or execrable matter is expressed by a word of a fairer signification. So in Scripture, the uncleanness of some things is covered with a word, that so the offensiveness of it may be removed both from the ear and phantasie. As for example, That vessel wherein Nature doth unburthen it self, it is called, a vessel wherein there is no pleasure: and so the word that the Hebrews use for a Harlot, signifies properly a Holy woman, as Genes. 38. when Judah asked whether they saw the Harlot, the word in the Hebrew (*Kedesah*) signifies a holy woman, by an *Antiphrasis*; or by an *Euphemismus*. Yet some think a harlot so called, because (holiness being the dedication of a thing or person) such dedicate and give themselves up to, or are possessed with, a spirit of uncleanness. But to the Text, take it by an *Euphemismus*, or fair speaking; *It may be my sons have sinned, and cursed God in their hearts: they even abhorring to use such a word concerning God, express it by blessing; It may be my sons have sinned, and blessed God in their hearts.* So the Latins use the word, *Sacrum*, pro *exco* *Ami sacra* *fada* *trando*, that which is the most execrable thing, they call a sacred thing.

Jer. 12. 28.  
Hosea 8. 8.

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Now taking it thus according to the common stream of Expositors upon the place, it may yet be doubted, how Job could suspect his sons of this, that they should curse God?

I answer to that. Here we are not to take cursing either for that abominable act (as which Heathens blush) the casting of open reproach upon the Name of God: or for a malicious and violent, though secret blaspheming of God, and sending defiance to Heaven in their hearts. But to curse God in the heart, doth signify any irreverent, undue, unfit, unholy thought of God, any thought unbecoming the Glory and Majesty of so great a God,

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which

which how quickly the heart may send out, especially at a feast, who feels not, who finds not? God is said to be cursed when he hath not that reverence and honor which belongs to him, *whose Name is Holy and Reverent*. In that sence only we are to understand the word cursing here. And Mr Broughton gives a Translation which lets in some light to this, *It may be my sons have sined, and little blessed God in their hearts*, that is; they have not had such high, such holy thoughts of God as became them, *they have little blessed God*; careless thoughts of God are little blessing of God, and both amount to a cursing of God.

So that the sence which results, is this, as if Job should have said, *I am well enough satisfied concerning my sons, that they have not broadly blasphemed God, that they have not been such as have torn his Name with oaths, cursings, and execrations: yet notwithstanding I know the heart is a deceitful thing, there are many starting holes in it, it quickly conceives, and closely conceals a sin; and therefore I am very doubtful, though my sons have carried it fairly and well in their actions and words while they feasted, that yet their hearts have been loose, and their affections vain; I am afraid they have cursed, lightly regarded, or little blessed God in their hearts.*

Observe, First, *I have no ought to keep our hearts with all manner of keeping, in every thing we go about*.

If your hearts are disorderly, it is a kind of cursing God. Remember not only to keep your hearts when you are praying, and when you are hearing, and when you are in holy duties; but remember to keep your hearts when you are feasting and refreshing your souls, when you are in your callings, when you are buying and selling, &c.

Secondly, Note,

*That sins of the heart, sinful thoughts, are very dangerous sins.*

Job could not accuse his sons of loud Blasphemies, he only suspected the silent sins of the heart, yet he offereth sacrifice for them.

Again, When Job had nothing to charge his sons with, but only sins of the heart, you see it is with an *It may be my sons have cursed God in their hearts*; he doth not speak directly or positively, that they have done so. Whence note,

*That*



*That no man can positively conclude what is wrought in the heart of another.*

The heart is Gods peculiar ; as he only hath the lock and key of the heart, to shut or open it, so he only hath a window to look into it ; we may guess at the heart, we may say, *it may be*, further we cannot go. *The hearts of men often come forth at their mouths, and appear in their actions, and then indeed we may conclude their hearts are naught.* For out of the abundance of the heart the mouth speaketh, and the hand worketh ; but unless we have that testimony, unless the heart give that witness against it self, we can only suspect it ; It may be thus or thus : God alone can tell when we curse him in our hearts, and ( if we go on impenitently in them ) irreverent thoughts will be interpreted a cursing of God.

*Thus did Job continually.*

This is the third thing to be opened in this *verse*, to wit, the **constancy of Job**. We have seen the Acts of his spiritual care, and the ground of it, his fear lest his sons had sinned. Now we have the constancy of this duty. *Thus did Job continually.*

*Continually.* ] *The Original is, all the days* ; thus did Job, *Canctis diebus*, all days, that is, all the days that this occasion did offer it self. When his sons went to feasting, then ever Job went to praying and to sacrificing. Continually, or all the days, doth not import that Job did offer sacrifice every day ; This *continually* is to be understood in the renewed seasons ; All the days, are those days wherein occasion was given. We are then said to do a thing continually when we do it seasonably, so those places of Scripture are to be understood : *Pray without ceasing* ; not that a man should do nothing else but pray, but that he should labour to have his heart in a praying frame always, and should actually pray as often as duty requires ; such an one *prays always*. So here, *Jobs* offering sacrifice continually, noteth only the constancy and perseverance of Job in the duty, that so often as there was an occasion renewed, Job renewed this service and holy care concerning his sons, for reconciling them unto God. *Job* had many other things to do in the world, he had a calling, yet he offered sacrifice continually.

It is an excellent point of spiritual wisdom, to drive the two Trades for Heaven and Earth so, as that one shall not intrench upon another ; for a man to pray so as that it may be said he prays *continually*

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1 Thes. 5. 17.  
Ephes. 6. 18.

usually, and for a man to follow his calling so, as that it may be said, he follows his calling *continually*. In that he offered sacrifice as oft as his sons did feast; Observe this,

*That the heart of man is continually evil.*

Do not think that one sacrifice will serve the heart of man; when it hath failed once in a duty, and thou hast humbled thy Soul for that, think not thus, Now my heart will forbear, when I come to such a duty, or to such a business again; now I have taken order with my heart, I need not fear any more: No, *the heart will sin over the same sin a thousand times*, it will sin continually. You see here Job sacrificing every time his sons feasted, he knew their hearts were apt to conceive those sins at any time, therefore he seeks God for them at all times.

Further observe,

*That renewed sins must have renewed repentance.* Thus did Job continually. Till you have done sinning you must never give over repenting. If there be a leak in the ship that lets in the water continually, the Pump must work continually to carry it out: We are leaking vessels all of us, sin cometh in, sin is renewed, there must be the pump of repentance to carry it out again.

Lastly, We may note this; Job did it continually, *Job was not good by fits.*

*That which a man doth out of conscience, he will do with perseverance.*

Nature will have good moods, but Grace is steady. Thus did Job continually, whatsoever his affairs or businesses were, whatsoever was layd by, he would not lay by this duty of sacrificing.

Let this suffice for the fifth Verse, containing the care of Job over the Souls of his children. And so in these five Verses already opened, we have, First, Seen the dignity and sincerity of *Jobs person*. Secondly, The fulness and prosperity of his *condition*. Thirdly, The holiness and piety of his *life*. Certainly a man thus raised, thus glorious, set up thus in *temporals and in spirituals*, thus furnished with *substantials* and adorn'd with *circumstantials*, abounding in whatsoever could make a man great and happy, both in the eye of God and man; surely such a man as this, a man thus complete, wanted nothing but some *want* to try his sincerity in this fulness. And now behold this hastening upon him: God having thus fitted and qualified him, will now try him, try him like gold in the furnace of affliction. You may see matter gathering for this,

this, and the fire kindling in the next part of the Chapter.

Verf. 6. *Now there was a day when the sons of God came to present themselves before the Lord, &c.*

Take this in the general from the connection of the two parts :

*Usually where God gives much grace, he tries grace much.*

To whom God hath given strong shoulders, on him, for the most part, he layeth heavy burthens. As soon as Job is spoken of thus prepared, the next thing that follows is an affliction.

*Now there was a day, &c.*

And so we are come to the second main division of the Chapter, which is the affliction of Job, and that is set forth from this sixth Verse to the end of the 19. And lest we should conceive it to have come upon him by chance, it is punctually described four ways.

1. *By the causes of it.* Verf. 6, 7, &c.
2. *By the Instruments of it.* Verf. 15, 16, &c.
3. *By the manner of it.* Verf. 14, 15, 16, &c.
4. *By the time of it.* Verf. 16.

First, his afflictions are set forth in their causes; and that is done from the sixth Verse to the end of the twelfth. And the causes are three-fold.

First, The efficient causes, and they were two.

1. *The supreme and principal efficient cause, and that was God, ordering and disposing the affliction of Job.*
2. *The subordinate efficient cause, and that was Satan; he was an efficient, but under God: Satan found out other instruments and tools to do it by, but he was an efficient subordinate unto God. And the Text discovers him three ways.*

1. *By his diligence in tempting.* Verf. 7.
2. *By his malice in slandering.* Verf. 9, 10, 11.
3. *By his cruelty in soliciting the overthrow and affliction of Job.* Verf. 11.

Secondly, We have the material cause of Jobs affliction, or in what matter he was afflicted; and that is layd down, first Positively, in those words, *All that he hath is in thy Power; that is,*

his outward estate, that was the matter wherein he was afflicted. Then it is laid down *negatively*, in those words, *Only upon himself put not forth thy hand.* God doth set him out how far the affliction shall go; in the things that he hath thou shalt afflict him, but thou shalt not meddle with his person, with his body, or with his Soul.

Thirdly, The *final cause* of Jobs affliction, and that is, the practical and experimental determination, decision, or stating of a great question that was between God and Satan concerning Jobs sincerity. God tells Satan that Job was a good and a just man; Satan he denies it, and saith that Job was an hypocrite. Now the determination of this question was the general *final cause* of Jobs affliction. When on the one side God affirms it, and on the other side Satan denies; how shall it be tryed? Who shall be the *Moderator* and *Umpire* between them? Satan will not believe God, and God had no reason to believe Satan: How then should this be made out? It is as if Satan had said, *Here is your Yea and my Nay, this question will never be ended or decided between us, unless you will admit some course to have Job soundly afflicted: This will quickly discover what metal the man is made of; therefore let him come to the tryal, saith Satan. Let him, saith God; behold all that he hath is in thy power, do thy worst to him, only upon his person put not forth thy hand.* So that, I say, the general final cause of Jobs affliction is the determination of the question, the decision of the dispute between God and Satan, whether Job was a sincere and holy man or no.

And all this (to give you the sum of those six Verses a little further) is here set forth and described unto us after the manner of men, by an *Anthropopathy*, which is, when God expresses himself in his actions and dispensations with and toward the world, as if he were a man. So God doth here, he presents himself in this business after the manner of some great King sitting upon his Throne, having his servants attending him, and taking an account of them, what they had done, or giving Instructions and Commissions to them what they shall do. This, I say, God doth here after the manner of men, for otherwise we are not to conceive that God doth make certain days of Session with his creatures, wherein he doth call the good and bad Angels together about the affairs of the world; we must not have such gross conceits of God, for he needs receive no information from them, neither doth he give them

them or Satan any formal Commission ; neither is Satan admitted into the presence of God, to come so near God at any time ; neither is God moved at all by the slanders of Satan, or by his accusations, to deliver up his servants and children into his hands for a moment. But only the Scripture speaks thus, to teach us how God carries himself in the affairs of the world, even as if he sat upon his Throne, and call'd every creature before him, and gave each a direction, what, and when, and where to work, how far and which way to move in every action.

So that these six Verses following, which contain the causes of *Jobs* affliction, are (as we may so speak) the *Scheme or draught of Providence*, (that may be the title of them.) If a man would delineate Providence, he might do it thus ; suppose God upon his Throne, with Angels good and bad, yea all creatures about him, and he directing, sending, ordering every one, as a Prince doth his Subjects, or as a Master his servants, do you this, and do you that, &c. so all is ordered according to his *Dictate*. Thus all things in Heaven and Earth are disposed of by the unerring wisdom, and limited by the Almighty power of God.

Such a representation as this we read in *1 King*, 22. 19. where *Micaiah* said to *Ahab*, *Hear thou the Word of the Lord, I saw the Lord sitting upon his Throne, and all the Hosts of Heaven standing by him*; And so he goeth on to shew how a Spirit came and offered himself to be a lying spirit in the mouth of *Ahab's* Prophets. This is only a shadow of Providence ; there was no such thing really acted, God did not convene or call together a Synod of spirits to advise with (*de Arduis Regni*) about hard or doubtful cases ; nor are wicked spirits admitted into his presence : only by this we are instructed and assured that God doth as exactly order all things in Heaven and Earth, as if he stood questioning or interrogating good Angels, men and Devils concerning those matters.

Having thus given some light about these six Verses in general, I shall open the particulars.

*Now there was a day.*

The Jewish Rabbins trouble themselves much to find out what day this was. They say it was the first day of the year. Others, that it was the Sabbath day. But I account it a disadvantage to a clear Truth when it is proved by an obscure Text. The Sabbath hath proof

proof enough before the Law, though this be spread. The Holy Ghost hath told us onely that there was a day, or a certain time.

*When the Sons of God.*

*Hic locus aperte refellit.*

Chrysost.

*Qui negat angelos unquam vocari filios Dei.* Druf.

Read more of this point cap. 2. 1 where the whole verse is repeated.

In *Genes. 6. 2.* The posterity of *Seth* (who were the visible Church at that time) are called the *sons of God*. The unanimous consent of all Expositors (I have met with) is, that here the sons of God are the good Angels; so also they are called, *Cap. 38. 7.* of this Book. Some it may be will object against this Exposition that of the Apostle in *Heb. 1. 5.* *To which of the Angels said he at any time, Thou art my Son?* How then do you interpret here, *2. 1* where the sons of God are the Angels, when as the Apostle hath ex- whole verse is prest, *To which of the Angels? &c.*

I answer, that the Angels are not the sons of God, as the Apostle there expresseth; they are not the sons of God by eternal generation; but they are the sons of God by temporal Creation, for so he speaks there, *To which of the Angels said he, Thou art my Son, in this day have I begotten thee?* They are not the begotten sons of God, but they are the created sons of God. And the Angels are called the sons of God in three respects.

First, Because of their great and mighty power; therefore *Eph. 1. 21.* they are called, *Principalities and Powers; far above principalities and powers, and might and dominions, that is, far above all Angels.* They are called the sons of God, because they are like God in power and dignity.

Then again they are called the sons of God, because they serve God as sons, cheerfully, willingly, readily. They do not obey as slaves, as servants, as the best of servants, they obey better then the best of servants, they obey as children: they go about their work with filial and son-like cheerfulness and delight.

Thirdly, They are called sons, because of the great priviledge that God doth vouchsafe them; he doth use them as his children, as his sons, they are his Courtiers, they are neer him, always attending him, and continually see his face: They have the priviledge of sons.

*Came to present themselves before the Lord.*

Not that the Angels are at any time out of the presence of God, for Christ is express in that *Matth. 18. 10.* *Their Angels do always behold the face of my Father.* But they are then said to come:

come and present themselves before God, when they come upon some special business; or upon some special occasion. As it is with us here upon the Earth, we are never out of the presence of God; for *Psal. 139. Whither shall I goe from thy presence?* Yet when we come to pray and are in other holy duties we are said to *present our selves before God, and so draw neer unto God, and God is said to draw neer unto us* at such a time, and yet God is ever with us, and we ever with him. So when it is said here, that the *Angels came and presented themselves before the Lord*, it noteth only this, their readinesse either to give an account of what they had done, or to receive directions from God what to do. The Angels are most willing to go about the service and work of God, and that is all that is here meant by their presenting themselves before the Lord, for otherwise they are ever in his presence, as *Luk. 1. 19. The Angel answered and said, I am Gabriel that stand in the presence of God, and am sent to speak unto thee. I am Gabriel that stand, he speaks in the present time, even now while I am speaking unto thee, I stand in the presence of God.* The Angel while he goeth into the world, is not absent from God, he beholdeth the face of God always. The School-men have an odd distinction, they say there are *assisting Angels*, and there are *ministring Angels*: Those Angels that are assistants stand always before God, and never are sent out about the world upon any occasion: Others are ministring spirits, as *Heb. 1. 14. Are they not ministring spirits sent forth to minister for them who are the heirs of salvation?* This is School Doctrine. But there needs no such distinction of some to be assisting or attending, and some to be ministring Angels; for wheresoever they are, they are always in the presence of God: and their presenting themselves before God, notes only their preparedness to attend the Lords service in whatsoever he shall employ them.

*And Satan came also among them.*

That is, the chief of the evil Angels, as it is conceived. The word [*Satan*] signifieth an *Adversary*, and so it is oftentimes applied to men; as concerning *Solomon*, it is said, that while he did walk exactly with God, *there was neither adversary nor evil occurrent*; 1 King. 5. 4. the word in the Original is, there was no *Satan* in his Kingdom; and in the 1 King. 11. 14. it is said, *The Lord stirred up Satan an Adversary against Solomon*; and that accusation which those

wretches in *Ezra 4.* sent against the building of *Jerusalem*, is called *Sina*, they sent *Sina* an accusation or an opposing letter: It comes from the same root, any kind of opposition is called *Sina* from Satan who is an opposer. It is sometimes used more generally concerning any opposition, as the Angel that came to oppose *Baalam*, Num. 22. 34. *I will not* (saith *Baalam*) *that there was an adversary that stood in the way.*

But how can it be said that Satan should come among the sons of God?

I said before that it was but an alluding speech to the dealings of men in their sessions and assemblies, and there is no necessity to make every particular hold. We may conceive it thus.

*Satan came also among them.*

It is not said that the sons of God and Satan came and presented themselves before the Lord; Satan did not joyn himself in with them. Satan did not offer himself for any good service: but thither he came, being so ordered by the over-ruling power of God.

But can Satan come into the presence of God?

No otherwise then a blind man can come into the Sun: he comes into the Sun, & the Sun shineth upon him, but he sees not the Sun. Satan comes so into the presence of God, that he is always seen of God, he is never so in the presence of God as to see God. It is question'd whether the lapsed Angels ever saw God at all while they stood; because if they had seen God, it is conceived that vision would have been their confirmation. But it is most certain that the lapsed *Angels* since their fall never saw God, nor ever shall; though it be said here Satan came among the sons of God; you know what the Apostle *Jude* teacheth, *That the devils kept not their place, but are reserved in chains of darkness against the judgment of the great day.* We shall open that afterward, when we come to speak of his compassing the earth, how he doth compass the earth, and yet is reserved in chains of darkness. But I say, there is his seat, there is his place, and all that is spoken of him in this, doth not infer any the least glimpse or fruition of God or communion with the Angels. In regard of his nature, he is still a spirit; but in regard of his sin he is a miserable spirit, he hath lost his excellency, though he hath not his nature.



nature. And being a spirit, he hath power to pass and repass, to go up and down the world, to ascend and descend at his pleasure (as good Angels may and can) when God doth permit him.

We see here the good Angels are called the *sons of God*; in this learn, the priviledg of Beleevers; they partake with the Angels in this title; the Apostle saith, *Behold what manner of love the Father hath shewed, that we should be called the sons of God*; if you would know what manner of love it is, it is as great as the Angels in Heaven have: Christ took not upon him the nature of Angels, but hath given us the honour of Angels. Fallen Angels could not share with us in the benefit of Redemption, but we share with the Angels that stand in the priviledg of Son-ship. We are the sons of God as well as they, and in somewhat beyond them; they are created sons, but not (as we) adopted sons.

*Came and presented themselves before God.*

This should teach us to imitate Angels; this we pray for, *That the Will of God should be done on Earth, as it is done in Heaven.* The Angels always present themselves, they always stand before God, ready to do his Will; we should be ever in the presence of God in this sence, that is, presenting our selves, standing as in the presence of God, ready to take and receive Instruction, to do his Will, what ever it is. *Lord, what wilt thou have me to do?* is as it were the voyce of an Angel standing before the Throne of God. It should be the voyce of every Soul, *Lord, what wilt thou have me to do?* This is the presenting of the Soul before God.

Then consider here, who Satan was; Satan was as good in his Creation, as any of those who are called *the sons of God*. They are called *the sons of God*; and he is now called nothing but *Satan*, an adversary. His condition was once as good as theirs. Note hence, *There is no created excellency, but if it be left to it self, will quickly undo it self.*

These Angels were as good at the first as any of those that were here called *the sons of God*. They were not confirmed, they stood upon their own bottom, they fell and had no Tempter at all; they turned about upon the freedom of their own will, and *left their habitation* (saith the Scripture.) *There is no trusting to any estate out of Christ.*

Further, note this, what was the difference between those *sons of God* and this *Satan*? only sin: one was as good as the other in the

creation ; nothing else made an Angel a Devil, but only sin.

*Sin despoils the creature of all its comfort and honour at once.*

Again note this ; the Angel falling and becoming sinful , hath his name presently changed, he is called *Satan*, an *Adversary* , an *adversary* to God, an *adversary* to man.

*He that is wicked himself will quickly be an adversary , an opposer of all goodness : no sooner a sinner, but a Satan.*

Lastly, note this,

*To be an opposer of good is to be conformable to the Devil.*

The Devil is the Adversary , the Satan ; and so proportionably, as any one is an opposer of good , so much of Satan , so much of the Devil he hath in him : Therefore Christ said to a chief Apostle, when he did oppose him in that greatest good of all , *the working out of our Redemption in dying for us ; get thee behind me Satan*, Mat. 16. *All opposition of goodness is a spice of the Devil.* So the Apostle Paul, *Act. 13. 10.* when he speaks to *Elymas the sorcerer*, faith, *O thou child of the Devil, thou enemy of all goodness. To be an enemy of goodness is to be the child of the Devil ; it is the very character of the Devil.* He is a Satan in respect of all goodness, and good persons.

And surely ( my brethren ) if this be a character of the Devil, and to be conformable unto Satan , how conspicuous is that conformity in this age ? How many thousands beare this *mark of the Devil*, not only in their hands closely , but in their fore-heads openly ? How many *visible walking Satans* are there among us, enemies of all goodness, oppressors of all righteousness, opposers of our peace, opposers of our liberty, opposers of the Gospel, opposers of Christ ? These are all as so many Satans in the world, so many enemies. Now is a time that *Satans* are let loose in the world ; the Devil, now if ever , *works mightily in the hearts and spirits*, in the hands and tongues of these *children of disobedience*. It becometh us then , that as there are many adversaries and opposers of goodness , to shew our selves friends and Patrons of goodness. Christ hath many challenges, let him find some Champions. Now it is time to raise your spirits , not only to love the truth , but to maintain the truth ; *as it is the height of wickedness , not only to do evil , but to oppose good ; so it is the height of holiness , not only to do good , but to oppose evil.* This is just to be on the contrary point to Satan , he doth wickedness and

and opposeth good, let us do good and oppose all evill, *To be a Satan against Satan is the glory of a Christian.* Now set your selves against the Sathans, be adversaries to that Adversary and all his adherents, so shall you approve your selves the friends of Christ.

### JOB I. 7, 8.

*And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it.*

*And the Lord said unto Satan, hast thou not considered my servant Job, that there is none like him in the earth? a perfect and an upright man, one that feareth God, and escheweth evil?*

**I**N the former verse we shewed you that *great and glorious Session*, the Lord with his *holy Angels* about him, and Satan too coming among them. In the verses following to the end of the 12. we have the business or acts of the Session recorded. *God* interrogates, *Satan* answers: *Satan* moves, *God* grants. This is the *sum* of all the business that pass'd in this Session. *God* puts two *Interrogatories* to Satan; one concerning his travels, or where he had been, *vers. 7.* The other concerning his observations, or what he had done, *vers. 8.*

In the 7. *verse* we have the first question, the Lord beginneth with Satan: *And the Lord said unto Satan, whence comest thou?*

How the Lord speaks is a point almost *unspeakable*. There are many disputes about it, I will not stay upon them: only to open this, that you may take in all Scripture of the like kind wherein the Lord is said to speak. We must know, that as in Scripture God is said to have a *mouth* and a voice, alluding unto man by that common figure; So likewise when the Lord speaks, we must understand it by the same figure, it is but an allusion to the manner of men. God is said to speak, as men are said to speak: but God doth not speak as men speak, forming a voice by such organs or instruments of speech: But when the Lord speaks, it is

Mat. 3. 17.

either by *forming and creating* a voyce in the ayr; for God is said to speak sometimes: As when Christ was *baptized*, there *came a Voyce from Heaven, saying, This is my beloved Son, &c.* So Job. 12. 28. *There came a Voyce from Heaven, saying, I have glorified thee*; which all the people heard founding in the ayr. Secondly, God is said to speak, when he manifests and declares himself either to the *spirits of men*, or unto *Angels* who are spirits. God doth speak unto the spirits of men, sometimes without any forming of a voyce: so the phrase is usual in the Prophets; *The Word of the Lord came unto me*; which is to be understood, that the Lord did secretly reveal himself to the spirits of his Prophets, and not by any external *audible* voyce; it was an inward, not an outward word. So when the Lord speaks unto spirits or Angels, be they good or evil Angels, you must not understand it of a voyce formed or fashioned into audible words and syllables, but it is a manifestation or a declaration of Gods Will and Mind unto the Angels mind, good or bad, as God willeth. For the Will of God to declare himself unto an Angel, is the speech of God unto an Angel. So much as God intendeth of his mind should be known to the Devil, is a speaking to the Devil. The intention of one spirit is as plain to another spirit, as the voyce of one man is to another man, there is the very same proportion. So here in this place where it is said, *the Lord said unto Satan*, this was only a manifestation of Gods Will, as he willed unto Satan; God did manifest himself thus far to Satan, that it was his pleasure to know of him whence he came; this Will was his speech.

To pass from the manner of speaking, we will look upon the matter spoken; *And the Lord said unto Satan, Whence comest thou?* That's the first question.

This question is here put, not for information, as if the Lord did not know whence he came, as men usually question that they may be informed. But questions in Scripture (especially when the Lord putteth them) are to be understood in some of these senses.

First, To exact a confession from the mouth of the party. He said unto Satan, *Whence comest thou?* not that he needed an information, but that he might receive a confession from the mouth of Satan. So he questioned Adam, Gen. 3. *Adam, Where art thou? Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee thou shouldst not eat?* These questions were not to inform God, but only that Adam might give

give a confession out of his own mouth concerning those things. So he questioned Cain, *Gen. 4. Where is Abel thy brother?* It was a question onely to draw a confession from Cain of what he had done. There is a like question of *Elisba* to his servant *Gehazi* when he had run after *Naaman* and had got a reward from him, *2 King. 5. 25. Elisba saith to him, Whence comest thou?* or where hast thou been? He asked him this onely to draw a confession from him; for saith he afterward, *Went not my spirit with thee when the man turned again from his chariot to meet thee?* He knew before where his servant had been, God had revealed the thing unto him, onely he questions him, to make him acknowledg it. So here the Lord questions *Satan*, *Whence comest thou?* that he might have a confession from himself. *Though the Lord doth know all the actions, ways, and thoughts of every Creature, yet God at the last will question every man, that he may judg every man upon his own confession.*

Secondly, This question may be understood, as intimating a dislike of the thing, or of the business that *Satan* had been about. Questions are many times put, not out of ignorance or nescience of what hath been done, but out of a dislike or abhorrence of the thing done. When the man or the thing is not approved, then God carryeth himself toward him and his action as if he knew not what he had been doing, and he must have it out by confession. Thus *Hiram*, *1 King. 9. 13.* puts the question upon *Solomon*, *What Cities are these which thou hast given me my brother?* He saw and knew before what Cities they were, but thus he questioned, because they pleased him not, *Vers. 12.* In *Hosea 8. 4.* God is said not to know that they set up Kings: *They have set up Kings, but not by me; they have made Princes, and I knew it not:* That is, I did not like them, I took no notice of them by way of approbation. So God questions about things, as if he did not know them; when he doth not like them; and we may conclude that this question holds out to us Gods dislike of the ways and works of *Satan*.

Thirdly, Questions, and this question may be understood in a way of oburgation or chiding. *Satan* whence comest thou? Thou hast been a tempting, thou art come now from murders, and Thefts, and Adukeries, and Blasphemies, from provoking men to all these wickednesses. As that question, *Jonah 4. 4.* was a chiding of *Jonah*, *Dost thou well to be angry?* So, *Whence comest thou?*

*thou ? As many times when you are angry with your servants, you ask, where have you been ? There is a reprehension in the question : So God full of wrath toward Satan, saith, whence comest thou ? Thou hast been doing all the mischief thou canst abroad in the world I am sure.*

Lastly, For the better conceiving of the matter of this question proposed, *Whence comest thou ?* There is more to be understood then is expressed ; for God doth not only enquire here concerning the places where he had been, but concerning the *business* and the work which he had done, all is included in it. *Whence comest thou ?* what hast thou been doing in the world ? what hath thy business been abroad ? Every man, every creature, every Angel, good or bad, must give an account of themselves unto God: So much of the Lords question, now let us examine Sathans answer.

*Then Sathan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it.*

If I am enquired ( saith Sathan ) whence I come, I answer, *I come from walking up and down in the earth, from going to and fro in it.* Here again it may be doubted how Sathan speaks to the Lord, as before it was about the Lords speaking unto Sathan. The speaking of Sathan and all spirits, is according to the manner before explained of Gods speaking: Then Angels speak one to another, or unto God, when they direct or intend such or such things to be known. *As a thought, a conception in the mind, is a word in the mind :* so the directing or putting forth, or an intending to put forth that word or that thought, is the speaking of the mind ; then the mind speaks. *As we know in our selves, A man meditates, he conceives such and such things ; he forms them all in his spirit under some words into such notions : And he can put forth these by desires, though he doth not speak.* And so we are said often in Scripture to speak unto God in our hearts, when the mouth doth not speak at all, as *Moses, Exod. 14. 15. is said to cry unto God :* that was nothing but the directing, or actual intending of such and such secret desires unto God ; that was a crying unto God. So it was said of *Hannah (1 Sam. 1. 13.) that she spake to the Lord in her heart.* After this manner do Angels and spirits speak. *As we can speak to God in our spirits, by our hearts, when we intend or lift up such and such thoughts unto God ; so they speak in the same manner, by making known and revealing*

so much of their minds to God, as they desire he should take notice of : For if a man have such and such thoughts, and only reserve them to himself, he is said to speak to himself, to speak within himself : So Angels though they have such and such thoughts, they do speak to themselves, and not to God, while they keep those thoughts within themselves : however God knows them all before, yet an Angel is said to speak no more to God, then he doth intentionally and obedientially (as some express it) make known and declare to God his desire, that God may take notice of it. So here *Satan* answereth and saith unto God, or he speaks to God these things, that is, he doth actually intend that God should know thus much of him, what he had been about, that he was come now, *from going to and fro in the earth, from walking up and down in it.*

*From going to and fro, &c.*

It may be doubted, how *Satan* can be said to *go to and fro in the earth, and to walk up and down in it*, whereas it is express in the Epistle of *Jude*, ver. 6. that the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Now if *Satan*, if the Angels that fell be in chains, and in chains of everlasting darkness, and reserved unto the judgment of the great day, how doth *Satan* here spake of himself as being at liberty, going to and fro in the earth, and walking up and down in it?

I answer, That though the devil goeth up and down, yet he is ever in chains. He is in a double chain, even when he goes and circuits the whole earth abroad, he is in a chain of Justice, and in a chain of Providence. He is in a chain of Justice, that is, under the wrath of God, and he is in a chain of Providence, that is, under the eye of God, he can go no further then God gives him leave, then God lets out and lengthens his chain. So that still he is reserved under chains, even chains of darkness, when he goes abroad he goes like a prisoner with his fetters upon his heels.

But it may be here enquired further, if *Satan* be thus under the wrath of God, and be a condemned spirit, if he be in such darkness, how can he intend or attempt, plot or execute those designs of temptation for the overthrow of souls, and disturbance of the Churches of God throughout the world? Will not such torment

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and horror of darkness, disable and unfit him for such curious methods of doing mischief? can he have his thoughts upon any thing but upon his own woful condition and miserable estate?

For this likewise (to clear it) we may conceive, that Satan although he be at the present under the *wrath of God*, yet he is not under the fulness of the *wrath of God*; he is not yet in *extremity*, he is not yet in that *degree* of judgment which hereafter he shall receive. Satan is now as full of *discontent* as he can be, but he is not so full of *torment* as he can be, This we see expressly in *Mat. 8.29.* where the devils say to Christ, *Art thou come to torment us before our time?* as noting that there will be a time wherein they shall have more torment, their fill of torment; such torment, as what they now endure, compared with it, may pass for no torment, if not for pleasure. Then they shall drink the very dreggs of the Cup of Gods wrath, now they do (as it were) but sip or taste it. The devils, though they are already cast down from their glorious estate, yet they are not cast into such a woful state as hereafter they shall be; therefore they may walk up and down in the world, and uncessantly set themselves about the destruction of others.

For the words, *From going to and fro in the earth, and from walking up and down in it.* Satan here speaks like a *Prince*, therefore some conceive, that this is the Prince of devils that is here mentioned in this Text; *Beelzebub* the chief of the devils; for here he speaks of himself as some great Prince that had gone about his Countries to view his Provinces, his Kingdoms and Cities; I come saith he from visiting my several places and Dominions, *I come from going to and fro in the earth, and from walking up and down in it.*

These expressions are not to be understood properly: for properly spirits, such as Satan is, cannot be said *to go or to walk*: *A spirit moveth*, that is proper to a spirit: but properly a spirit doth not walk or go, that is proper onely to bodies: But the word which we translate, *from going to and fro*, is translated by some, *from compassing the earth*, or *from compassing about in the world*, and then it is proper; the Original signifying to compass or circuit about by any kind of motion as well as by going.

Further, For the understanding of *Satans going to and fro in the earth*. We must not conceive that this is all that Satan doth, to walk up and down in the world, to go to and fro: he is no idle *Peripatetick*,

כְּנָדָה  
מִלְכָּה



*patetick*; but by going to and fro in the earth is noted,

First, The exact discovery which Satan makes of all things in the earth. For the word [*Sbut*] signifieth to enquire, to search diligently into a thing. It is not a bare going about, but it is a going about as a spy, to search, to enquire, to observe and consider diligently all things as one passeth along. The same word is used (*Dan. 12. 4.*) for discourfing, we translate it thus, *Many shall run to and fro and knowledg shall be increased*: now, we may wonder how knowledg should be increased by running to and fro, up and down: they that would increase knowledg, should rather sit still and consider, and debate things; but the word (so some translate it) signifies to discourse or dispute of things, they shall discourse or go about to enquire into things, and knowledg shall be increased. Thus Satans going to and fro in the earth, is a discourfing upon every thing, a disputing upon every point and person: he doth as it were debate every mans condition as he goeth, and every mans estate, every mans temper, and every mans calling: he considers what is fittest to be done against him, and how he may assault him with greatest advantage. That is the running or going to and fro which is here meant in the Text, it is a going to and fro to increase his knowledg, and inform himself of all things as he goeth. The same word is used concerning the good Angels, *Zeck. 1. 10.* It is said there, that they were sent *to walk to and fro through the earth*; it was not a bare passing through the earth, but a curious observing and prying into all things as they went: we translate it a walking to and fro, but it is a walking so, as to bring God in intelligence; for these were sent out as Christs intelligencers, to bring him in a report of the state of things abroad: for so there in the vision it is exprest after the manner of men; Though Christ needs none to inform him about the estate of his Church and people, yet he alludes to the custome of Princes, who maintain Intelligencers in all Courts and Kingdomes, to advise them how the affairs of other nations are transacted. The very same Original word is used of God himself, (*Zeck. 4. 10.*) *The eyes of the Lord run to and fro through the whole earth*; he is his own Intelligencer, exactly discovering and taking notice of every thing that is done in the world. So then this is the meaning, I have been *going to and fro in the earth*, saith Satan, that is, I have fully and thoroughly taken notice of all passages, of all persons in all places, of all conditions and sorts of men; that is the thing I

*Prop. ie est at-  
tente discurs-  
are, circum-  
spicere & ex-  
plorare.*

have been doing; Thus Mr. *Broughton* translates, *From searching to and fro in the earth*, noting his exactness of enquiry in his travels.

Then secondly, it noteth the *unkindness of Satan*. He is an unquiet, a restless spirit, being cast out of Heaven he can rest nowhere. A soul that is once displaced and out of the favour of God, hath no place to repose in afterward. Now saith he, all my business is walking to and fro, going up and down, *Satan hath no rest*. As the sentence of *Cain* was, *Gen. 4.* when God had cast him out of his presence, *thou shalt be a fugitive and a vagabond*, thou shalt do nothing but run up and down the world as long as thou livest. *Satan* is such a fugitive, a vagabond, one that runs up and down in the world, he is an unsettled, an unquiet spirit, *They who are once departed from God, can never find rest in any creature*, but running to and fro is their condition and their curse.

Thirdly, Some understand it thus, that *Satan* makes (as it were) a recreation of his tempting and drawing men to Hell. *Satan* cannot possibly in a proper sense, take any comfort or be refreshed, but as one doth well express it, he himself being lost, undone and damned, seeks to comfort himself by undoing and damning others. It is a joy to some to have companions in sorrow. All *Satan's* delight (if we can conceive he hath any delight) is in this, in making others as bad and miserable as himself. Therefore it may be he calls his trade of seduction and destruction, *walking up and down in the earth*, as men are said to walk up and down for refreshing and recreation; he speaks of it, not as of some toilsome hard journey, but as of walking for delight: But I conceive the former to be more proper.

Take two or three Notes from this.

First, Here we may observe, *That there is no place in the world that can secure a man from temptation, or be a sanctuary from Satans assault*. For *Satan* goeth to and fro through the earth, he is an ubiquitary, he stays no where; but runs every where. It is the folly of *Papish Voraries*, that think to shut themselves up in walls from the temptations of *Satan*; Cloysters are as open to *Satan* as the open field. *Satan* walketh to and fro through the earth.

Secondly, we may note here the wonderful diligence of *Satan*, *Satan* is very active to do mischief, He walketh to and fro, As

Peter

*Ipse perditus  
perdendus ho-  
minibus sola-  
tia querit.*

Peter expresseth it, 2 Pet. 5. 8. *He goeth about as a roaring Lion, seeking whom he may devour.* There is his diligence, and there is his intent. *Satan* speaks nothing of his intent here, he conceals that, he speaks only as if he went about like a pilgrim walking through the earth, his main business, that he went about, to devour souls is kept in silence; but the holy Ghost unmasks him, and discovers the design of his walking to and fro, *He seeks whom he may devour.* If *Satan* be thus diligent going about to tempt, we ought to be as diligent, standing always upon our watch, to prevent his temptations. Mr. *Latimer* in one of his Sermons, where he taxes the Clergy, especially the Bishops of those times for their idleness, proposeth to them the example of the Prophets, and Apostles, and of Christ himself, their diligence in going about to preach should quicken those idlers: but (saith he) if you will not follow their example, follow the example of *Satan*, he goeth about in his *Dioceses* to and fro continually. Take example from him in doing evil, how to do good; we may take example thus far from *Satan*, to be as forward to do good, as he is to do hurt, to be as watchful against him as he is watchful against us. If this be his business to go to and fro through the earth, and his intent be to devour souls, then where ever we go in the world up and down, we ought to be careful to keep our own souls, and gain the souls of others.

Thirdly, We may observe from it, that *Satan* is confined in his business to the earth, he can get no farther then the earth, or to the ayreal part; he is called the *Prince of the ayre*. *Satan* being once cast out of Heaven can never get into Heaven more. There is no tempter in Heaven, there is no *Serpent* shall ever come into the celestial Paradise; there was one in the earthly Paradise, but there shall never be any in the celestial. Therefore when we are once beyond the earth, we are beyond the reach of all temptations, we are then at rest from *Satan's* snares and practices, as well as from our own labors.

Let us now consider what the Lord replyeth, or his second Question to *Satan*. Well, thou hast been walking to and fro in the earth, saith God, *Hast thou considered my servant Job?* Tell me, השמת  
hast thou taken notice of such an one? *Hast thou considered?* The לבה  
word is, *Hast thou put thy heart upon Job?* So it is word for Παραθέτας τῷ  
word in the Original, hast thou laid *Job* to thy heart? Hast thou διαβόια οὐ  
seriously, fully, and exactly considered my servant *Job*? And so it ἔτι τῷ ταυδ  
is rendred out of the Septuagint, *Hast thou attended with thy* μῦ' ἰψβ.  
mind

mind upon my servant Job. To put a thing upon the heart, is to have serious and special regard to it; as when the Scripture speaks of not putting a thing upon the heart, it noteth a slighting and neglecting of it. When the wife of Phineas was delivered, and they told her that she had brought forth a son, the Text saith, *she answered not, neither did she regard*; the Hebrew is, *neither did she put her heart upon it*: the same word is here in the Text. Thus Abigail speaks unto David, *As for this son of Belial, let not my Lord put his heart upon him*, or (as it is translated) *let not my Lord regard this man of Belial*; take no notice of such a one as he is, *he is a fool, name and thing*, do not regard him, do not put him upon thy heart. There are divers such expressions where putting upon the heart is expressed by regarding, and not putting upon the heart, by not regarding. Then here, hast thou put Job upon thy heart? That is, hast thou seriously weighed and considered Job? As if God had said, *I am sure in thy travels and wandrings about the world, thou wouldest not chuse but take notice of Job, he is my jewel, my darling, a special man among all the sons of men: He is such a spectacle as may justly draw all eyes and hearts after him: when thou walkedst, didst thou not make a stand at Jobs door? I cannot but look upon him my self and consider him, therefore surely thou hast considered him. The eyes of the Lord are upon the righteous, and his heart is upon them too. A wicked man hath not the eye of God, a godly man hath his heart, and shall have it to all eternity.* The sum is,

This Question teacheth us, *What amongst all the men that dwell on the face of the earth, Job was the most considerable.*

Hast thou not considered my servant Job?

It is as if one should say to a man come from this City into the Country, were you at Court, or have you seen the King? Because he is the most eminent and considerable person. So God here speaks to Satan upon his account of walking about the earth, hast thou taken notice of Job? *A godly man is the most considerable man in the world.* But then you must put your heart upon him, not your eye onely, for then, as it was said of Christ, (*Isai 53.3.*) you may perhaps see no beauty in him: his inside is the most considerable thing in the world. As a wicked man is the most unconsiderable, not worthy the looking unto, though he be never so great, as *Elisba* said to the King of *Israel*, *Surely as the Lord of hosts*

2 King. 3. 14.

*hosts liveth, before whom I stand, were it not that I regard the presence of Jehosaphat the King of Judah, I would not look toward thee nor see thee: thou art not a man saith he, that deserveth so much as to be looked upon; A godly man is therefore described* Psal. 15 4 *to be one, in whose eyes a vile person, a wicked man, is despised.*

But secondly, in reference to Satan. Some read these words not by way of question, but by way of affirmation, thus; thou hast considered my servant *Job*. Thou hast been abroad in the world, surely then thou hast taken notice of my servant *Job*, thou hast considered him; that is, of all men in the world, thou hast set thy self about *Job* to tempt him and to try him: when thou camest to *Jobs* house, there thou madest an assault, there thou tryedst the uttermost of thy strength to overcome him; thou consideredst him, what to do against him, how to overthrow him: and tell me, hast thou not found him a tuff piece? Didst thou ever meet with such an one in the world before? To consider a thing is to try all ways how to gain it, or how to compass such a thing: as *Samuel* 1 Sam. 9. 20 *said to Saul when he was seeking his fathers Asses, As for thine Asses that were lost, set not thy minde on them; that is, do not trouble thy self, do not beat thy brains to consider which way to go to finde them, or where it is most probable to get them. So here, thou hast set thy minde or considered my servant Job, that is, thou hast beat thy brains, and set all thy wits on work what course to take with greatest advantage to destroy my servant Job.*

Take the words in that sence, and they yeeld us this Instruction; *That Satans main temptations, his strongest batteries are planted against the most eminent godly persons.* When Satan sees a man that is eminent in grace, against him he makes his hottest and subtlest assaults: he sets his heart upon such a man, yea and vexeth his heart too about him. Satan is most busie at holy duties (one said he saw in a vision ten devils at a Sermon, and but one at the market) and about holy persons. As for others, he doth not trouble himself about them, for they (as the Apostle shews) *are led captive by the devil at his will*, if he do but whistle (as it were) 2 Tim. 2. 26. they easily follow him and come after him presently, so that he needs not set his heart or vex himself about them. But when he cometh to a *Job*, he sets all his wits and all his strength awork, bends all his thoughts to consider what course to take to assault such a strong hold of grace: If he can get such a man down then there

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is triumph indeed, *he sings victoria*. Then (if we may so speak) there is joy in hell: *as there is joy indeed in heaven at the conversion of a sinner*; So there is a kinde of joy in hell, when one sins that is converted. If any thing can make the devils merry, it is this, to give a godly man the foyle; though they see he is past their reach to destroy him, yet if they can but blemish or disgrace him, if they can but trouble and disquiet him; this is their delight. Hence it is that *General Satan* with his legions of darkness, those infernal spirits, encamp about such persons with deadly hatred. As when an Army meets with a strong Castle, or City, they sit down and there consider what course to take for the besieging and gaining of it.

*Hast thou considered my servant Job?*

The title which God gives *Job* is very observable, *My servant Job*. A Servant (you know) is one, that is not at his own dispose, but at the call and beck of another; so the Centurion describes a servant; *For (saith he) I am a man under authority and I have servants, and I say to this man go, and he goeth, and to another come, and he cometh*. Servants are at the word of another, they are not (*sui juris*) in their own power, therefore *Aristotle* calleth Servants, *living tools, or living instruments*, breathing instruments, because they are at the will of another, to be used and employed at the discretion of their Master. Here God calleth *Job* his servant. And he calleth him so, First, by way of distinction or difference; *my servant*, that is, mine, not his own; many are their own servants, they serve themselves, as the Apostle saith, *They serve not the Lord Jesus, but their own bellies*; they serve their own lusts, divers lusts and pleasures; *Job* is not such an one, he is my servant.

Many are *Satan's* servants; as if God should have said to *Satan* here; *Satan* thou hast gone about the world, and thou hast found a great family of thine own, thou hast found many servants in all places, but *hast thou considered my servant?* There is one, I am sure, that oweth thee no service, and by his good will, will do thee none; hast thou not found my servant?

Some are the servants of men; but *Job* is my servant; not a servant of men, to subject himself to their lusts, either for hope or fear. *He is not* (as the Apostle speaks) *the servant of men* (in that sense) to please men, with sinning against and provoking God.

Secondly,

Secondly, *My servant*, by way of special right and property ; So *Iob* and all godly persons are called Gods servants : First, by the right of election they are Gods chosen servants, as *Paul* is called a *chosen vessel*, that is, a chosen servant, to carry the name of God. 2. They are Gods servants by the right of purchase ; my servant whom I have bought and purchased : So in 1 Cor. 6. *You are bought with a price, be not the servants of men* ; that is, you are bought with a price to be my servants, therefore be not the servants of men in opposition to me, or to try disservice in any thing. So *Iob* was Gods servant by way of purchase ; *God buyeth every one of his servants with the blood of his Son*.

Thirdly, *My servant*, by way of Covenant, *Iob* was Gods Covenant-servant, God and he had (as it were) *sealed Indentures*. *Iob* entered into Covenant with God, that he would perform the duty of a servant ; and God entered into Covenant with him, that he should enjoy the priviledg of a servant. Now that which is Gods by right of Covenant, is his by special right.

Then again, We may further understand this, and all such like expressions : When God saith, *my servant*, he doth as it were glory in his servant. God speaks of him, as of his *treasure, my servant* ; as a man doth of that which he glorieth in. As the *Saints* glory in God, when they use this expression, *My God, and my Lord, my Master, and my Christ*, this is a kinde of glorying and triumphing in God. So this expression carryeth such a sence in it, *Hast thou not considered my servant Iob ?* there is one that I have honor by, one that I rejoyce and glory in, one that I can speak of with much more then content, even with triumph, *my servant Iob : There's a man*.

*It is a mans honour to be Gods servant, and God thinks himself honored by the service of man.* It was once a curse, and it is a great curse still to be the *servants of servants*, as it is said of *Cham* ; Gen. 9 but it is an honour, the *great honour* of the creature to be a servant to God. He that is a servant of Christ, is not onely free, but noble. And Christ reckoneth that he hath not onely work done him, but honor done him by *his willing people*, and therefore he glories in any such, *my servant*.

*My servant Iob.*

There is somewhat also to be considered in that. When God speaks of his people by name, it noteth two things in Scripture.

First, A special care that God hath over them.

Secondly, A special love that God hath to them, *Iohn* 10. 3.



He calleth his own sheep by name; this noteth a special care Christ hath of his sheep, and a special love that he beareth to them. So *Isai. 49. 1. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name*: it noteth the special care, and the special love that God had of, and bare to Christ. See it eminently in that place, *Exod. 33. 12. where Moses speaks thus unto God, Yet thou hast said, I know thee by name*: now what it is to know by name, is by way of Exposition added in the end of the verse, *And thou hast also found grace in my sight. So that to be known by name, is in a special manner to finde grace in the sight of God*; when it is said here, *My servant Job*, it shews that God did take an extraordinary care of, and did in an extraordinary manner love *Job*, above all that were upon the earth.

There is a great deal of difference between these two expressions; to know *the name of a man*, and to know *a man by name*. It is a truth, that God knoweth all your names, and the names of all the men in the world, but he doth not know all *by name*. Therefore the *Scripture* assures us, that God hath the names of none written, but the names of his own, as *Moses* saith in the former Chapter, *If thou wilt not forgive the sin of this people, blot me, I pray thee, out of thy Book which thou hast written. Thou knowest me by name, my name is written in thy Book*: So *Luk. 10. Christ* bad his Disciples that they should not *rejoyce so much that they had the spirits subject unto them, but in this they should rejoyce, that their names were written in Heaven*.

Note from hence,

*That God doth take care of his elect children and servants in a special manner above all other men in the world. The names of Princes, or Emperors, or Potentates, if they belong not to God, are not vouchsafed a place in his Book, but the names of the meanest of his Saints, are recorded for ever, and shall be had in everlasting remembrance.*

*Hast thou not considered my servant Job, that there is none like him in the Earth? &c.*

We read before at the end of *Verf. 3.* that *Job* in reference to his riches was *the greatest of all the men of the East*: Now he goeth beyond that, in reference to his holiness, he is *the greatest upon the Earth*, there is none like him in the Earth.

This



This we may understand first as a cause or reason why *Job* fell under the special consideration or observation of *Satan*. *Hast thou not considered my servant Job, because* (so some render that particle) *or in as much; or for that, there is not the like to him in the Earth?* As if God should say, there is reason why he must needs be taken into thy consideration; because there is not such another man as he in the Earth. You know that a man is quickly taken notice of, when there are none like unto him, in the place or company where he is. If a man walk in the streets, or come into a house, who is of an extraordinary tallness, some will ask the question, did you not observe such a man, for there was never a man in the company, never a man in the street so tall as he? So one that is extraordinary in beauty, or extraordinary in rich apparel, every one hath an eye upon such. The reason why many are observed, is, because they are not like to others, they are beyond others in quality or in habit. So here, *Hast thou not considered my servant Job, that there is none like unto him in the Earth?* thou must needs take notice of him.

Or again, It may be understood thus; as the matter which *Satan* should consider and observe in *Job*. *Hast thou not considered my servant Job, &c.* in this thing, *that there is not a man upon the Earth like to him?* Hast thou not taken notice of this in him? Thou who hast looked over all men, and hast (as it were) sifted all mens manners, hast thou not observed thus much, That there is not such a man upon the Earth as *Job*? Hath not that fallen under thy observation?

So now in the words [*There is none like him*] **there is a secret advancing of the praise of *Job*.** For there is nothing that can be spoken more to the praise of man then this, to say, that there is none like him. Though you say no more, you have said all. As the *Scripture* (we know) sets forth the wonderful praises of God, *Exod. 15. 11. Who is like unto thee, O Lord, amongst the gods? who is like thee?* Which is resolved into the negative, there is none amongst the gods like unto thee, there is none like unto thee. This is the high praise of God. *Mica. 7. 18. Who is a god like unto thee, that pardoneth iniquity?* It is the highest commendation of God to say, there is none like him, to set him above all creatures. In like manner here in the Text, when it is affirmed, That there was none like *Job*; this setteth him up in all praises and excellencies to the highest: though particulars be concealed, yet whatso-

*Est quasi quædam Apolloneis maximarum laudum.*

ever may make for the honour of a man is included in this, that there is none like him.

But how should we understand this of *Iob*, that there was none like to him upon the Earth.

We must understand it, not only in reference to wicked men, that there was no meer natural man, no wicked man like unto him : as if *God* had said to *Satan*, there is none in the Earth which is thy inheritance, no earthly man like my servant *Iob* ; look over all thy servants, thou hast not such an one in the Earth. That's too low. We will take it therefore in reference to all the *Saints* that were then upon the Earth, there was not such a godly man upon the Earth, none like unto him ; and then we must expound *likeness* by a distinction. There is a double *likeness* ; there is a *likeness of Quality*, and there is a *likeness of Equality*. When it is said here, that in the Earth there was none like to *Iob*, you must not understand it of a likeness of quality, as if there were no man that had such qualities as *Iob* had : for all the *Saints* that are in the Earth, have the same kind of qualities, they are all alike in the main, and in the general : namely, in the conformity of their nature to the Will of *God*, which is holiness, that is the general quality ; and thus all the *Saints* upon the Earth are alike : there is not any man can have any other likeness upon him then this, it is impossible. I say in this regard, the meanest and lowest *Saint* upon the Earth, is like to the highest and greatest *Saint* upon Earth : yea not only so, but the meanest *Saint* upon Earth, is like to *Jesus Christ* in *Heaven*, in regard of quality ; he hath the same quality, the same nature, he is made partaker of the divine nature : And the Apostle *Paul* exhorts the *Philippians*, Let this minde be in you, which was also in *Christ*. The meanest *Saint* hath the same minde and the same quality, in reference to his new nature that is in *God* himself or in *Christ*, he is like to *God*, *God* begetteth all his own children in his own likeness. But in regard of the *likeness of equality*, thus *Iob* was such a man as there was none like him in the Earth ; no man like him in the degrees of those qualities, they were not equal to him in this or that or the other grace. *Iob* was a man above them all. As we know it is with wicked and natural men, all wicked men upon the Earth are as like one to another as can be ; As face answereth to face in water, so doth the heart of man to man, the heart of one natural man to the other : but yet there are some wicked men so wicked, that there is none like them in the Earth. We have the very same

words

2 Pet. 1. 4

Phil. 2. 5

Prov. 27. 19

words applyed to *Ahab* in wickedness, *1 King. 31. 25.* But there was none like to *Ahab*, which did sell himself to work wickedness in the fight of the Lord. None like unto him, not I say (as in the former) that there were no wicked men that had the same sinful qualities; for all have the same sinful qualities, but there was none like him in equality of wickedness; *Ahab was a None-such, he was a Giant* in wickedness, none were grown to such a stature of wickedness as *Ahab*. In the same manner we must understand this concerning *Iob*, none did reach to him in the equality of his graces, in the stature of the inward man, *Job had out-grown all the world in grace at that time.*

Yet a little further, for the understanding of this: We find sometimes when the Scripture saith of a man, *that there is none like to him*, the speech is to be restrained to some one particular. And it may be a Question whether we are to understand this of *Iob's* pre-eminence in the general, or in regard of some one particular grace? We read of *Solomon*, that there was none like him, *Neha 13. 26.* Among many Nations was there no King like him who was beloved of his God. There was no King like to *Solomon*, but he restrained it to this, *who was beloved of his God*, none to whom God did so much communicate himself as to *Solomon*, none like to *Solomon* in wisdom and knowledge, in those revelations and intimate communications that God had with him, he was, as it were, *God's darling*, as his other Name *Iedediah* importeth. Then it is said of *Hazekiah* (see another instance) *2 King. 18. 5.* That he trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah. Now this we must understand of some one particular especially, that is, of his trusting in the Lord, in regard of his trusting so firmly in God, he went beyond all the Kings that came after him, there was none did so perfectly trust in God: for it said; he brake in peeces the brazen serpent that *Moses* had made, and stamped it to powder, trusting in the Lord. Though some of his Counsellors might tell him, *If you do these things, you may bring a world of trouble upon your self and the Kingdom; if you change these ancient customs, you will make your people mutiny; this serpent was of God, it was made in the wilderness, &c.* Yet saith he, I see it is abused to Idolatry, I care not for all that you say, I will trust in the Lord however it go. Here was an high, an unparallel'd act of confidence. Yet afterward it was said concerning *Ioshab*, *2 King. 23. 25.*

That like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might. Here it is said after *Hezekiah*, that *Josiah* was such a King as there was none before him; and it was said of *Hezekiah* that was before him, that he was such a one, that after him there should be none like him. How shall we reconcile these two? Onely by applying these expressions to such and such particulars: *Hezekiah* was such a man, as there was no King after him for *trusting in God*, and *Josiah* was such a man, as there was no King before him for *desire, care, and zeal in reforming the Church of God*: *Josiah's* Reformation was the most perfect Reformation that was made by all the Kings of *Judah* and so in that particular, in regard of his great zeal for God, there was no King before him, like him. How shall we understand this then concerning *Job*?

I answer, in two Conclusions. First, When it is said, *there was none like to Job*, we are to understand it in reference to that generation. Doubtless God had as great ones in grace as *Job*, both before and afterward, *Noah* and *Abraham* before him, were eminent ones; and afterward, *Moses*, and *Joshua*, and *David*, and *Samuel*. But take *Job* in the Time and the Age wherein he lived; so there was none like unto him in equality, we may understand it so; For *Job* is conceived to be in the darker Times, between *Abraham* and *Moses*, about the Time that the People of *Israel* were in captivity in *Egypt*; so that in reference to that Time *Job* lived in, he was the onely man, the chief man, the greatest for grace in that Age: As it is said of *Noah*, he was a *just man*, and *perfect in his generations*, he was the justest man of all that Age, the most righteous of all that generation; so was *Job* in his.

Secondly, We may understand it, not onely concerning some particular grace wherein he was most eminent: although it be a truth, That he had one grace, for which he was *cryed up* in Scripture more then for others, to wit, *Patience*; *Have you not heard of the Patience of Job*? But we may take it for the whole latitude of *Jobs* holiness and graces, and there was not at that time such a man upon the Earth as *Job*: And so God himself seemeth to expound it, he doth not confine this to some one point, but saith, *Hast thou not considered my servant Job, that there is none like him in the Earth? a perfect and upright man, one that feareth God*

God, and escheweth evil? God addeth this by way of Exposition, what he meaneth by a man to whom there was none like, who had no match upon the Earth. In those words the whole sum of godliness is comprized; whatsoever goes, or may be conceived to go toward the making up of a godly man, falls under one of those four members. And God saith there is none like him; take him in any, or in all these.

I shall only give you two or three brief observations from hence. *There is none like unto him in the Earth.* Learn,

First, *That God hath servants of all stature and degrees.* All his servants come not to the like pitch, to the like height, here is one that is beyond them all, *My servant Job*, not a man like him upon the Earth.

Secondly, Note this, *We ought not to set up our Rest in low degrees of grace, or content our selves to be like others in grace: We should labor (if it be possible) to go beyond all others in Grace.* It did not satisfy Job that he had gotten to such a degree, to such a frame and temper of heart, to such a course of holiness, as his Neighbors or Brethren that were good had attained unto, but he labored to go beyond them all; *Not such a man upon the Earth as Job.* It is an holy ambition to labor to exceed all other in grace and goodness. We have a great many in the World that desire to be so rich, as none should be like them; to be so gay in their apparel, as none should be like them; so beautiful, as none should be like them; but where are they that desire and endeavor to have such a portion or stock of Grace, that none should be like them? to be above others in holiness, as Job was? True Grace never rests in any degrees or measures of Grace, but labors to increase: he that hath any grace, would have more: do not think it enough when you are like others, you ought to labor to be beyond others.

Then see the Character that God giveth of Job, *A perfect and upright man, one that feareth God and escheweth evil.*

These have been already opened in the first Verse, and these are but a report of the History before going, therefore I shall not need to stay upon this place; only take these two Observations from it.

The first is this, *God hath a perfect character of every Soul.* He knoweth fully and clearly what the tempers of your hearts and spirits are; just as the history and relation of Job was, such is Gods Testimony of him to a tittle.

Secondly

Secondly this, *God will give to every man a Testimony according to his utmost worth*: God will not conceal any of your graces, or obscure your goodness, he will make it known to the world to the full, what you are. When God cometh to give Testimony, he giveth it so, as his *Saints* can never lose by it. Oftentimes man gives a Testimony short of his Brothers goodness, and draweth a curtain before another mans worth; but God wil draw the curtain quite back, and unvail every Soul to the whole World. You shall see and hear a Testimony from God before men and Angels concerning your selves to the uttermost, what you are in all godly and gracious perfections.

*Job* was an excellent man, a man commended indeed, who was commended of God: as the Apostle concludes it, *not he that commendeth himself is approved, but he Whom God commendeth*. It is good for us to have our *Letters Testimonial from God*, to have our *Letters Commendatory from Heaven*. *It is not what a man saith in his own heart, what he flattereth himself; It is not what your Neighbours or others flatter you, and say of you, but what God saith of you, what Testimony he giveth of you. He is not approved that commendeth himself, or that other men commend onely, but he whom the Lord commendeth. And if God speak well of us, no matter though all the world be silent, or slander.*

### JOB 1. 9, 10, 11.

*Then Satan answered the Lord and said, doth Job fear God for naught?*

*Hast not thou made an hedg about him, and about his house, and about all that he bath on every side? Thou hast blessed the work of his hands, and his substance is increased in the Land.*

*But put forth thy hand now and touch all that he bath, and he will curse thee to thy face.*

**I**N the former Verse *Job* receiveth Testimony from God himself; in this, though *Satan* cannot deny it, yet he calumniates, and mis-interprets what he cannot contradict. *Satan* grants indeed

deed that *Job* fears God, but the latter words embase the former, and fasten insincerity upon all his services. *Doth Job fear God for nought?* Fear is worth nothing, unless in this sense it be for nought. I have already shewed you what it is to fear God, I shall now clear the other term, and shew how much evil Satan charges *Job* with, when he questions, *Doth Job fear God for nought?*

Satan accuseth with a question, *Doth Job fear God for nought?* The question may be resolved into this Accusation; *Job* doth not fear God for nought. The word which we translate *for nought*, hath a three-fold sense from the Hebrew.

דנן

First, Some render it in *vain*, *Doth Job fear God (in vain)*. We are then said to do a thing in vain, when we cannot attain the end which we propose in doing of it. *The Egyptians help in vain*; that is, they cannot procure that salvation and deliverance which was desired or intended; and so the sense here may be, *Doth Job fear God in vain?* No, he doth not, he hath his end, he looked for riches, that he intended in taking up the service of God, and that he hath attained.

Secondly, It is interpreted by *without cause*, *Doth Job fear God without cause?* so the word is translated, *Psal. 35. 7.* where *David* complaining of his enemies, saith, *Without cause have they hid for me their net in a pit, which without cause they have digged for my Soul*: As if he should say, I never gave them any cause why they should lay snares for me, I never wronged or hurt any of them. According to this sense, when Satan saith, *doth Job fear God for nought?* namely, without cause, it is as if he had said, The Lord hath given *Job* reason enough he hath given him cause enough to do what he doth; *Job* seeth reason in his Flocks and in his Herds, in his many Children, and in his great Household, in his Substance, and in his Honor; he seeth reason in all these, why he should fear God, and be a very obedient servant, having so bountiful a Master. *Doth Job fear God without cause?*

Or thirdly, The word is translated by *gratis* (as we express it,) to do a thing *gratis*, that is, to do a thing without any reward, without any price, or without pay. I shall instance Scriptures wherein the word is rendered in that sense, *Gen. 29. 15.* *Laban* saith to *Jacob*, when he was come to him to serve him, *Thou art my kinsman, shouldst thou therefore serve me for nought?* that is, shouldst thou serve me *gratis*, or without wages, as he ex-

plains his meaning in the next words, *Tell me, what shall thy wages be?* So that to do a thing for nought, is to do a thing without wages, without price. And so there is the same interpretation of the word, *Exod. 21. 11.* where *Moses* speaking of the Maid that was taken into the family, and was not married, saith, *If I do not these three unto her, then she shall go out free without money; she shall pay nothing, she shall go out gratis, or for nought.* So here, we may take in this sence to fill up the form, *Doth Job serve God gratis?* doth he serve God without price, or without pay? Surely no, thou hast given him sufficient hire, wages sufficient for all his service; *Job* doth not serve thee gratis, out of good-will and affection to thee, but he serveth thee for hire, because thou payest him so plentifully.

So the general sence of the words, *Doth Job fear God for nought?* is, as if Satan had bespoken the Lord in such words as these: Lord, thou dost enquire of me, whether *I* had considered thy servant *Job*? *I* confesse *I* have, and *I* must needs acknowledg that he is a man very diligent and zealous in thy worship and service; neither do *I* wonder that he is so, seeing thou hast out-bid all his labours and endeavors by heaps of benefits. There is no question but thou mayst have servants enough upon such terms, at such rates as these: no marvel if *Job* be willing to do whatsoever thou commandest, when as thou bestowest upon *Job* whatsoever he desireth. Thou seemest, as it were, to neglect all other men, and only to intend the safety and prosperity of thy darling *Job*. Is it any great matter, that he who hath received a flock of seven thousand Sheep from thee, should offer a few, seven or ten, to thee in sacrifice? Is it any great matter, that he should give some of his fleeces to clothe the poor, who hath received from thee so many thousands to clothe and enrich himself? Is it a strange thing that he should feed a few that hath five hundred yoke of Oxen? Is not *Job* well hired to work for thee? doth he fear God for nought who hath received all these?

Yet a little more distinctly, for the opening of this expression, *I* shall give you Satans sence in three notable falsities or lyes, which he twilts up together in this one speech, *Doth Job fear God for nought?*

First, That riches will make any man serve God, that it is no great matter to be holy when we have abundance; a man that prospers in the world cannot choose but be good. This Satan implies



plies in these words, and this is an extream lye; for as there is no affliction, so there is no outward blessing can change the heart, or bring it about unto God; *They did not serve the Lord in the abundance of all things, Deut. 28. 47.* Abundance doth not draw the heart unto God: Yet Satan would infer that it doth. This might well be retorted upon Satan himself; Satan, why didst not thou serve God then? Thou didst once receive more outward blessings from God then ever *Job* did, the blessedness of an Angel; yet that glorious Angelical estate, wherein thou wast created, could not keep thee in the compas of obedience, thou didst rebel in the abundance of all blessings, and didst leave thy habitation; Satan, thou shouldst not have served God for nought: Why then didst not thou serve him? thine own Apostacy refutes thy error in making so little of *Jobs* obedience, because he had received so much.

Secondly, There is this in it; *Doth Job fear God for nought?* Satan intimates that God could have no servants for love, none unless he did pay them extreamly; That God is such a Master, and his work none as such would meddle with, unless allured by benefits; As if Satan should say, You have indeed one eminent servant, but you should not have had him, unless you had been at double cost with him. Here is another lye Satan windeth up closely in this speech: For the truth is, Gods servants follow him for himself; the very Excellencies of God, and sweetness of his ways, are the argument and the wages by which his people are chiefly moved and hired to his service. God indeed makes many promises to those that serve him, but he never makes any bargains with them: His obey him freely. Satan makes bargains to hire men to his service, as he did with Christ, *Mat. 4. 9.* *All these things will I give thee, if thou wilt fall down and worship me.* God makes many large and gracious promises, but he never makes any such bargain and agreement with men for their obedience.

Then there is a third sence full of falshood, which Satan casteth upon *Job*; *Doth Job fear God for nought?* that is, *Job* hath a byass in all that he doth, he is carryed by the gain of godliness, not by any delight in godliness thus to serve God. *Job* is mercenary, he serveth God for hire; *Job* hath not any desire to please God, but to benefit himself; *Job* doth not seek the glory of God, but he seeks his own advantage. This is the sence which the words have in reference to the person of *Job*; that as once Satan accus'd God unto man, so now he accuseth this man unto God: He accus'd

God unto man, *Gen. 3.* when God had forbidden him to eat of the Tree of knowledge of good and evil, and told him that in the day he did eat thereof he should surely dye ; *You shall not surely dye,* saith Satan ; *for God knoweth that in the day you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil :* As if he should say, God hath not forbidden this tree, because it will do you any hurt, but because he would be God alone, he would have all the knowledge to himself, he hath an ill intent ; he knows that if you eat of it, you will be like him, as gods, knowing good and evil. So here he accuseth man to God ; *Job* serveth you indeed, and offereth you sacrifice, and obeyeth you, but it is that he may get by you, that he may receive more and more from you ; he likes the pay, the reward, not the work ; he cares not for God, but for the good that cometh from him. This is the accusation which here the slanderer casteth upon all the holy services and duties of *Job*.

Thus in brief you see the sence, I shall give you some Observations from it.

The first is this, *It is an argument of a most malignant spirit, when a mans actions are fair, then to accuse his intentions.* The Devil hath nothing to say against the actions of *Job*, but he goes down into his heart, and accuseth his intentions. Malice misinterprets the fairest actions, but Love puts the fairest interpretation it can upon foul actions. Malice will say when a man doth well, It is true, he doth it, but it is for vain-glory, it is to be seen of men, it is for his own ends, it is for gain ; But when a man doth ill, Love will say, This he hath done through ignorance, or inadvertency, or violent temptations ; Love covers a multitude of sins as fairly as possibly it may with wisdom and with justice : How fair a cover did Christ himself put upon the foulest act that ever was in the world, upon his own crucifying, *Father, forgive them, they know not what they do ;* they do it indeed, but they do it ignorantly : So *Peter* afterward, *I wor* (saith he) *that through ignorance you did it, as did also your Rulers.* Love excuseth what is ill done in another, and Malice accuseth what others do well. Let such men learn from hence, that in so doing they are the mouth and tongue of Satan.

Secondly, We may observe from hence, *That it is an argument of a base and an unworthy spirit to serve God for ends.* Had this been true of *Job* in satans sence, it had indeed spoiled & blemished

all

all that he had done. Those that come unto God upon such terms they are not holy, but crafty; they make a trade with God, they do not serve God; it is not *Obedientia*, but *Mercatura*, as one expresseth it; it is merchandizing with God, nor obeying him. There is reward enough in God himself, there is reward enough in the very duties themselves, work and wages go together. Therefore for any to be carried out to the service of God upon outward things, argues a base and an earthly spirit. As sin is punishment enough unto it self, though there were no other punishment, though there were no hell to come after, yet to do evil is or will be Hell enough unto it self: So to do good is reward enough unto it self. A Heathen Poet observed it as a brand of Infamy upon the age wherein he lived, that most did repent that they had done good or were good *gratis*, or for nought, that the price of all good actions fell in their esteem, unless they could raise themselves. If a Heathen condemn'd this, how damnable is it among Christians?

But here a Question will arise, and I shall a little debate it, because it doth further clear the main point; *May we not have respect to our own good, or unto the benefit we shall receive from God?* Is it unlawful to have an eye to our own advantage, while we do our duty? Must we serve God for nought in that strict sence, or else will God account nothing of all our services?

I shall clear that in five brief Conclusions, and these will (I suppose) fully state the sence of this Text, and of this speech.

The first is this, There is no man doth or possibly can serve God for nought: God hath by benefits already bestowed, and by benefits promised, out-vyed and out-bid all the endeavors and services of the creature. If a man had a thousand pair of hands, a thousand tongues, and a thousand heads, and should set them all on work for God, he were never able to answer the engagements and obligations which God hath already put upon him. Therefore this is a Truth, That no man can in a strict sence serve God for nought. God is not beholden to any creature for any work or service that is done unto him.

Again, secondly, This is further to be considered: The more outward blessings any one doth receive, the more he ought to serve God, and the more service God looks for at his hands. That is another Conclusion. Therefore we find still, that when God hath bestowed many outward blessings upon any, either persons or Nations, he chargeth an acknowledgment upon them; *Hos. 2.8. She*

did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold which she bestowed upon Baal, therefore I will come and recover it, saith God. You having received this, you ought to have served me with it. You see how God upbraided David, 2 Sam. 12. 7, 8. I anointed thee King of Israel, and I delivered thee out of the hand of Saul, and I gave thee thy Masters house, and thy Masters wives into thy bosom, and if this had been too little, I would moreover have given thee such and such things. How is it then that thou hast despised the Commandments of the Lord, to do evil in his sight? As if he should say, The more I bestowed upon thee, the more obligations thou shouldst feel thy self under to obey me faithfully.

In the third place, It is lawful to have some respect to benefits both received and promised by way of Motive and encouragement to stir us up and quicken us, either in doing or in suffering for God. Moses, Hebr. 11. 26. had respect to the recompence of reward, therefore it is not unlawful; and Christ himself, Heb. 12. 2. looking at the joy that was set before him. These are examples beyond all exceptions, that respect may be had to benefits and blessings received or expected.

Fourthly, Then reference unto benefit is sinful, when we make it either the sole and only cause, or the supreme and chief cause of our obedience. This makes any thing we do smell so of our selves, that God abides it not: when we respect our selves, either alone, or above God, God hath no respect at all to us. As Christ taxes those, John 6. You did not seek me, but the loaves; to have respect to the loaves more then to Christ, or as much as to Christ, is to have no respect at all to Christ.

Thus when the *Sichemites*, Gen. 34. 23. admitted of circumcision, and so gave up themselves as a Covenant-people to God, here was all the argument they proposed to themselves, *Shall not their cattel, and their substance, and every beast of theirs be ours?* What beasts were these *Sichemites*, what shadows of Religion, who would take upon them this badge of Religion for the gain of beasts and worldly substance? Such pure respects to our selves, defile all our services, and render our persons odious unto God.

Therefore in all our duties and holy services, we must set the glory of God in the Throne, that must be above; and then we may set desires of Heaven and Glory on the right hand, we may set the

the fear of Hell and the avoyding of misery on the left hand, we may set our desires of enjoying outward comforts here in the world at the foot-stool. Thus we must martial and rank respects to God and our selves. And thus we may look upon outward things, as motives and encouragements; we must not make them ends and causes; we may make them as occasions, but not as grounds of our obedience.

Lastly, We may look upon them as fruits and consequents of holiness, yea as encouragements unto holiness, but not as causes of our holiness, or we may eye these as *media*, through which to see the bounty and goodness of God; not as an *object* on which to fix and terminate our desires. So much for the clearing of the first part of Satans answer, *Doth Job serve God for nought?* Wherein you see he casts dirt upon *Jobs* sincerest duties, and how we may carry our respects in the service of God to outward blessings, whether received or promised. It followeth.

Verse 10. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the Land.*

Here Satan more fully expounds himself, and what he meaneth by *Jobs* not serving God for nought. You shall see it is not for nought. He casts up the particulars of Gods benefits conferred on *Job*, and they amount to a great sum. 1. He hath an *hedge* about him, that is somewhat. 2. He hath blessed him, that's more. 3. He doth *increase* and *multiply*, there's the highest degree of outward happiness. Here are three degrees of Gods dealing with *Job*. These Satan reckons up in this verse, that he may make *Jobs* goodness of no account, and leave his person in no degree of acceptance with God.

Here is first *Protection* in the *hedge*, *Hast thou not made an hedge about him?*

Secondly, Here is a *Benediction* upon that which was protected. It was not a bare keeping of that from spoyling, *but it was a blessing of it.*

Thirdly, Here is also an *increase* or multiplication; he was not only blessed, to keep himself and all he had in the state and plight wherein he stood, but there was a dayly increase and an augmentation.

tion. Thou protectest him, thou blestest him, and thou dost increase all that he hath, *he is increased in the Land*. That is the sum and sence of the words. I shall now open them a little more distinctly.

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First, He speaks here of his protection, *Hast thou not made an hedg about him?* Some render it, *Hast thou not made a wall about him?* Or, *Hast thou not made a trench about him?* It is an elegant Metaphor frequent in Scripture, shewing that as when a field is well hedg'd, or a Town well wall'd and entrench'd, then it is safe. So when God is said to make an hedg or a wall about a man, or about a Nation, the safety of that man or Nation is assured by it. *Isai. 5. 2.* we have this word used, where God speaks of his Vineyard, *He planted a Vineyard in a very fruitful hill, and he fenced it, or he made a wall or a hedg about it.* So *vers. 5.* when God is angry with his Vineyard, and will destroy it, it is thus express'd, *I will (saith he) take away the hedg thereof, that is, I will take away my protection from it.* In the same sence, *Zech. 2. 5.* *I will be (saith God) a wall of fire round about;* that is, *I will be a defence unto it.* So when it is said here, that *God had made a hedg about Iob*, it notes divine Protection, he was under the wing and safeguard of the Almighty.

This hedg of protection is two-fold. It is said God made this hedg, *Hast thou not made an hedg about him?* First, There is an hedg which is made immediately by the hand of God: Sometimes God makes the hedg immediately, yea sometimes God expresseth himself to be the hedg or wall, as *Zec. 2. 5.* so *Psal. 18.* (all those are words of protection) *vers. 2.* *Thou art my Rock and my Fortress, my Deliverer, my Strength, my Buckler, the Horn of my Salvation, and my high Tower, &c.* There God was the hedg; here God makes the hedg; God hath not put out this hedg to others to make, but he makes it himself; Satan observes as much; *Hast not thou made an hedg about him?*

Secondly, Sometime the hedg of protection is made by the hands of others. God sends out his Angels to guard his people, *Psal. 34. 7.* *The Angel of the Lord encampeth round about them that fear him.* Encamping and hedging are to the same purpose; Gods hedg is as strong for safety as any wall, as any trench. Sometime God doth make one man to be a hedg or a defence to another. The servants of *Nab. it* said of *David*, *1 Sam. 25. 16.* *That he had been a wall unto them both by night and day;* that is, he had been a protection

Dens ipse arx  
est quæ virum  
innoxium am-  
bit Pondum ha-  
bet immensum  
prænomē illud  
Tu, cujus sen-  
sus mirus ac  
arcanus est,  
Deum ipsum  
esse sepem, &c.  
non hanc curam  
solū demand-  
asti angelū.

protection and a guard to them; he had defended them all the while his Army was quartered in those parts. God makes a good man to be as a wall to a wicked man. How much more will he make men and Angels to be walls and hedges for the security of his own people?

The Text further goes on and shews the compass of this hedge, what ground it takes in, how far it reacheth: and here we shall find that it was a very large hedge of a great extent. We know there are some Cities that have not onely a single wall, but a double wall, yea some strong Cities and places have a treble wall about them: So we find a three-fold hedge made about *Iob*, and they are all exprest here in this Text.

Here was a hedge, first about his *Person*, that was the inmost hedge, or the inmost wall, in these words, *Hast thou not made an hedge about him?* That is, an hedge about the very person of *Iob*, an hedge about his body, lest any sickness, diseases or dangers should invade it, and an hedge about his soul, lest snares and temptations should take hold of, or prevail against that; thou hast made an hedge about him, so that I cannot come at the person of *Iob* to hurt him.

Again, Besides this inmost wall, and the neereft about his person, there is a second wall or hedge, and that is exprest to be about his Family. *Hast thou not made an hedge about him, and about his house?* By house, we are not to understand the material house of stone or timber, the edifice in which *Iob* dwelt, but by the house we are to understand the household, *Iob* and his family, as oftentimes in Scripture, the house is put for the family. *This day* (saith Christ to *Zachew*) *is salvation come to thy house*; and it is said of the Tylor, *that he believed and all his house*, that is, all his house-  
hold; so here, thou hast made an hedge about him, and about his house, that is, about his Family, about his children especially: hence the Hebrew word for a child, for a son, doth signifie an house, because children build up the house or keep up the name of their Fathers. So that the house hedged about, is the children, the family and the followers and servants of *Iob*; as if *Satan* should say, thou hast made an hedge not only about his person, but about all that be-long unto him, about his children and servants, I may not meddle with them neither. There is the second hedge.

Lastly, There is a third hedge or wall, *Hast thou not made an hedge about him, and about his house, and about all that he hath?*

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That is about his goods, about his cattel, and about his lands: so far as ever any thing of *Iobs* doth extend, so far the hedg goeth; if *Iob* have but the least thing abroad, *God* doth make an hedg about it, he hath not the meanest thing belonging unto him but is under guard and protection. That is the meaning of it.

There is yet another thing to be observed in the words to make it more full. *Hast thou not made an hedg about him, and about his house, and about all that he hath on every side?* It is not onely said, thou hast made an hedg about him, but thou hast made an hedg about him on every side, which is a *ptonasim* or redundancy of speech. It was a sign of *Gods* care of *Iob*, when he made an hedg about him, but to say he made an hedg about him on every side, here is exprest an extraordinary care, that *God* had not left the least gap for *Satan* or for any annoyance to come in unto *Iob*. There is not the least breach, the least hole, thou hast hedged him round about on every side, whereby the wonderful safety of *Iob*, his family and estate is set out under the protection of *God*. That for the opening of those words.

First, We may observe from the manner of this speech, *Hast thou not made an hedg about him?* *Satan* speaks very angrily. Questions as they ever exprest quickness of spirit, so they many times exprest much passion and trouble of spirit. Here *Satan* in questioning, speaks as if he were vext, *Hast thou not made an hedg about him?* Hence note,

*That the protection which God gives to his people and servants is the vexation of Satan and of all his Instruments.* It troubleth them extremely that *God* doth so regard and hedg up his people, that they cannot come at them. No man can endure to see that defended, which he wisheth were destroyed.

Then again, if we consider the matter of *Satans* speech, it is a truth and a most comfortable truth, a truth full of consolation to the people of *God*, *Hast thou not made an hedg about him, and about his house, and about all that he hath on every side?* We may note hence,

*That Satan the father of lyes sometimes speaks truth for his own advantage.* For, as it is said concerning *Iudas* about his care for the poor, when he would have had the oymntment sold and given to the poor, *This he said* (saith the Text) *not that he cared for the poor, but because he was a thief, and had the bag and bare what was put therein.* So we may say here, *Satan* sets forth the



the care of *God* over his people in most exact terms; And why doth he do this? Not that he cares to speak well of *God*, or to advance *God* in the eyes of his people, by telling his people and servants how watchful he is over them: but he doth this onely for his own advantage, that hereby he may lessen the service and blemish the obedience of *Iob*, because he received so much care and love from *God*. As it is many times with ungodly men, they will do good, not that they care to do good, but only for some by-end: So *Satan* will sometimes speak that which is true, not that he regards the truth, or that he would speak a word of truth (for he hath nothing but lyes in his heart, there is a lye in his heart when there is truth in his mouth.) He never speaks truth, but to deceive and do hurt by it.

Thirdly, We may observe this, which lieth plain in the words;

*That the people and Servants of God dwell in the midst of enemies, in the midst of dangers?* Why else need there be an hedg, a wall about them? what need there be a guard about them, unless there were dangers about them? There are none in the world so envied and spighted, so aimed at and persecuted as the people and servants of *God*; you may see it by the wall that is made about them; *God* will not bestow cost and care in preserving and guarding where there is no danger of invading. If you should come to a City and see it mightily fortified, and see men make wall after wall about it, and bulwark after bulwark, you will presently conjecture, that City stands in great danger and is in the midst of enemies: So when we read that *God* was fain to make wall after wall, to make hedg after hedg about the person, the family, the estate of *Iob*, it sheweth that the devil had an ill eye upon *Iob* and upon all that was *Iob's*; *Satan* and his instruments, had it not been for this hedg, would quickly have fallen upon him. No godly man should live a quiet moment, did not the Lord stretch forth his hand to save and protect him.

Fourthly, We may observe,

*That God himself doth undertake the guarding and protecting of his people. Thou hast made an hedg about him, and about all that he hath.* *God* himself either doth it immediately, or he doth put those to do it to whom he giveth his power, strength and wisdom. There is no meer creature could be strength and security enough for us against our great malicious and mighty enemies,

therefore

therefore God himself either is or makes the hedge. There is no strength in man but *Satan* can over-match it, *Satan* can over power all the strength, and out-wit all the wisdom that is in the creature. Flesh and blood are no match for a spirit. *And we wrestle not against flesh and blood, but against Principalities and Powers and spiritual wickedness in high places*, Ephes. 6. 12. But if God makes an hedge about us, it is not in the power of all the enemies in the world, whether men or devils to make a gap in it; they are sure that are under the protection of God. *They that dwell in the secret place of the most high, they shall abide (safe) under the shadow of the Almighty*, Psal. 91. 1.

Fifthly, you see here how far the hedge goeth, an hedge not only about his person and household, but about all that he hath. Take the meanest thing that *Iob* hath, God protects it and hedgeth it about. Then we may note this, *That God hath an especial care, and doth exceedingly prize even the meanest thing that belongs to one of his servants*. God would not bestow an hedge about it, if he did not prize it: A man will not hedge or wall that about, which he doth not value. **God highly values the meanest thing that belongs to one of his servants.** The Psalmist saith, *Precious in the sight of the Lord is the death of his Saints*. But not only is the blood, the life of the Saints; precious in the sight of God, but every member, every hair of their head is precious: God numbers these. Not only are their children precious, but every thing that's called theirs, their servants, their household, their cattle, their Oxen, their Asses, whatsoever they have is all precious in the sight of God.

Psal. 116.

Lastly, Observe,

*That Satan hath a deadly spight not only against the persons of the godly, but against every thing that belongs unto a godly man*. Satan would not only hurt and annoy them in their persons, but in every thing that's theirs. If God (if we may so speak with reverence) should leave but a dog that belongs unto one of his servants unguarded, *Satan* would do it a mischief; *Satan* would be doing at the least thing, rather then not do mischief. If he cannot destroy our souls he would be at the very hair of our heads; therefore Christ to comfort the Disciples in the time of trouble assures them, *that the very hairs of their heads were numbered*: As if he should say, God will have an account of every hair, the enemies cannot pull off a hair, but God will call them to a reckoning for it.

Mat. 10. 30.

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And it notes too that the enemies will take hold of any thing that belongs to the people of God; if they cannot get all, they will get a hair if they can, why else is it exprest that the very hairs of their heads are numbred? Those words at once intimate, *Gods care of all, and Satans malice against all.*

It followeth, *Thou hast blessed the work of his hands, and his substance is increased in the Land.*

*Thou hast blessed.*] The root *Barac*, which from the word here used, doth signifie to bow the knee as well as to bless, because men used to bow the knee in blessing God or man. Blessings are carried three ways.

First, From man to man; one man blebseth another. There were Prophetical or extraordinary blessings, as *Isaac* blessed *Jacob*, and *Jacob* blessed his sons upon his death-bed; and there is a popular or ordinary blessing, to wish well to another is to bless another, every time we pray for our friends, we bless our friends. So man from man.

Secondly, Man blebseth God; and then man blebseth God when he praiseth God, when he takes notice of and returns thanks for the blessings received from God. *Bless the Lord O my soul, &c. (Psalm 103. 2.) and forget not all, (that is, forget not any of his benefits.)* Thankfully to remember benefits, is to bless the Lord. The Cup in the Sacrament of the Lords Supper, is called the *Cup of Blessing*, 1. Cor. 10. 16. because therein we commemorate the death of Christ, and render thanks to the Name of the Lord, for the unspeakable benefits conveyed to us by his blood.

Thirdly, as here in the Text, God blebseth man. Now, God blebseth man, when he causeth that to prosper which man undertakes. Mans blessing unto man, it is only a wish, an operative blessing but Gods blessing unto man is an operative blessing as *Aquinas* expresth it, *Dei benedicere est benefacere*, when God wisheth us good he doth us good.

So then the sense is, *Thou hast blessed:* that that is, thou hast caused him to prosper and thrive in what he undertakes, as we shall see in the object of the blessing, *Thou hast blessed the work of his hands.*

*The work of his hands.*] We are not to understand it strictly for manual or hand-labours, as if *Iob* were a man employed in ordinary manual services, in the labour of his hands, but according

to an ordinary use of speech among the *Hebrews*, and likewise amongst other Nations, by the *work of the hands*, is understood any kind of labour, any kind of business whatsoever. As it is said of Christ, *Iſa. 53. 10. that the pleasure of the Lord did prosper in his hands*; Now the work that Christ had to do was not a handy work, yet it did prosper in his hands, that is, he managing and going about it, it did prosper and took success; It was effectual for the redemption and salvation of his people; This was prospering of the work in his hands. In this sense the work of the head may be called the work of the hands, the work of the tongue the work of the hands; any work, any business that a man doth, may be called the work of his hands. So then, *Thou hast blessed the work of his hands*, that is, thou hast blessed every thing that *Job* goeth about, as a Magistrate, as a Minister, or as a Master of a Family, in any of, in all his relations, thou hast caused his endeavours to prosper. In the 28. of *Deuteronomy*, an universal blessing is thus promised, *vers. 6. Blessed thou shalt be when thou comest in, and blessed shalt thou be when thou goest out*: between those two are contained all the labours and undertakings of that people: by their going forth is meant the beginning of their labours, and by their coming in is meant the end and conclusion of their labours; so that beginning and ending, when they set their hands to a business, and when they took their hands from a business, they should be blessed, that is, they should have a through blessing upon all their labours. So here, *Thou hast blessed the work of his hands*, that is, every thing he putteth his hands unto.

*And his substance is increased in the Land.* That is the third thing which *Satan* doth observe here concerning *Job*, that he was not only blessed in the estate wherein he was, but God did mightily increase and multiply his estate. *He is increased in the Land.* The word which we translate *increased*, signifieth not an ordinary increase, but such an increase as breaks the bounds; it signifieth so to increase in such an abundance, as that the former place where those things were, cannot contain nor hold them, but they must seek some new place, more room for them: such a kind of increase is here meant. So the word is used, *Exod. 1. 12.* concerning the people of *Israel* when they were in *Egypt*, when they were afflicted, The Text saith, *The more they afflicted them, the more they multiplied and grew*; the same word is there used,

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In immensum  
excresecere.

to shew the wonderful increase of the people of *Israel* when they were in their affliction. It was such as did break the bounds. As it is with a river, the more it is stopped, the more it swelleth and breaks all the banks and bays, whatsoever is set to hinder the course of it: So much is meant in that place of *Moses*, when the people of *Israel* were stopped and hindered from their increase, they like a river did swel over all, they did increase so as they did break all the bounds. Thus of *Job*, his substance is increased, it is as if we should say in our language, he had so much that there was no end of, no room for his substance: as the rich fool said, *Luke 12*. when his estate was increased, what shall I do, my barns are not big enough? I must pull them down and build larger, that they may hold my estate. So *Job's* estate was so increased that the compass he had for that present could not contain it, he must make new folds for his Sheep they increased so; and he must make greater barns for his corn, his fields brought forth such plentiful crops; he must make larger stalls for his Oxen, he must build bigger houses for his family; he is increased, he is broken forth in the Land. *Gen. 38. 29*. When *Tamar* brought forth twins, the Text saith, that one put out his hand, and as he drew it back, his brother came out, and therefore they called his name *Pharez*, (the same Original word that is here used) because of the breach that he made. So this signifieth the breaking forth of the estate of *Job* in the Land, he increased wonderfully and exceedingly. Thus *Satan* by the most emphatical words, still heightens the dealings of God with *Job*, that he may the more debase the services of *Job* towards God.

*Hebraica vox parax significat non solum crescere sed præ copia abundantia disrumpi Merc. Rupe-runt horrea messes. Virg.*

*Thou hast blessed* (saith he) *the work of his hands, and his substance is increased in the Land*. We may observe here first, *That all success in business is from the blessing of the Lord*. *Satan* speaks very good divinity here, *Thou hast blessed*: It is from the Lord. It is said of *Joseph*, *Gen. 39. 23*. *That whatsoever he did the Lord made it to prosper*. We may do much, we may set our hands to do many things, but we cannot prosper any thing. **Working is our part, but prospering is the Lords part.** As it was with the Disciples, they could fish all night, but till Christ came they could not catch: when Christ came the blessing came, and when the blessing came, there was not onely fishing but catching, and there was catching in abundance. So it is in all the works of mens callings, men may be labouring, and sweating, and toyling,

*Luke 5.*

but.

but there is no prospering, no succeeding till God come with a blessing. *Thou hast blessed the work of his hands.* Some take all to themselves; and thank their own labours, their own wisdom, policy and parts. Others ascribe all to their good fortune, &c. We see *Satan* himself here preacheth a truth that will confute them, he is more orthodox then these practical Atheists. *Satan* acknowledgeth, *Thou hast blessed.*

Then again, we may observe. *Thou hast blessed the work of his hands.* Every one ought to be a man of employment. Every one ought to have some business to turn his hand unto. In the former part of this Chapter, we read of *Iob's* piety and holiness and of his zeal in the worship of God: Here now we see *Iob's* care and diligence in his place and calling wherein God had set him, which is called *the work of his hands.* Every one must have two callings, and the one helpeth forward the other; *Iob* feared God, and *Iob* went on in the business which God set him. *Iob* is said to serve God continually; and yet *Iob* did work continually. These two continualls may well stand together: for both the continualls are taken for their seasons; continually, that is seasonably, according to the several opportunities God called him to, and put into his hands. This rebukes those who have no labour, who can shew no work of their hands. It was said to *Adam*, and in him to mankind, not only as a curse, but as a command, *In the sweat of thy face thou shalt eat thy bread till thou return to earth*; this is laid upon all, *In the sweat of thy face thou shalt eat thy bread*: Not that every man is bound to labour in such an employment as causeth the face to sweat: But thereby is meant serious labour and employment in some honest calling; so here the work of the hands, is taken not strictly, but for any employment wherein *Iob* was serviceable to God his Country.

Put these two together, *Thou hast blessed, and thou hast blessed the work of his hands*, and we may observe from both, *That the Lord delighteth to bless those who are industrious.* It is seldom that there is an industrious hand but there is a blessing of God upon it; Hence as we find in one place, *The diligent hand maketh rich*, so in another, *The blessing of God maketh rich.* The blessing of God maketh rich, and the diligent hand maketh rich, neither of them alone, but both conjoynd; the blessing of God upon a diligent hand makes rich; a diligent hand cannot make rich without God, and God doth not usually make rich without

Gen. 3. 19.

Prov. 10. 4.

Prov. 10. 22.

a diligent hand ; Therefore it is said here, *that God blessed the work of Jobs hands. Up and be doing, and the Lord shall be with you.* God will not be with us, unless we be doing. God doth not love to bleſs thoſe that are idle ; if we be doing, God will be bleſſing, his being with us, is put for his aſſiſting and proſpering us. So it is indeed in all things. God doth not work that we ſhould ſit ſtill, nor bleſs to the intent that we ſhould do nothing. As it is in the ſeventh of *Judges*, They proclaimed the *Sword of the Lord*, and of *Gideon*, thoſe two muſt go together. Would you be bleſſed with protection ? you muſt labor to protect your ſelves. Do not think that the Lord will protect you with your hands in your pockets, and your Swords ruſting in your ſheathes : while you labor in theſe Times of danger to defend your ſelves, you may expect defence from the Lord ; How unbecoming is it for you now to ſtand ſtill and ſay, *Lord help us* ? We muſt indeed ſtand ſtill (as *Moses* counſelled the people, *Exod.* 14. 13.) in regard of fear and diffidence, but beware of ſtanding ſtill in regard of care and diligence, as ever you hope to ſee the *Salvation of the Lord*. The *Sword of the Lord* and of *Gideon* muſt be cryed up at once ; thoſe two muſt go together.

There is a fourth point that we muſt obſerve alſo from the connection of the two ſentences in the Text. *Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the Land.* The bleſſing of God where it falleth is effectual. If God doth but bleſs, we ſhall increaſe, there is no queſtion of it ; if God doth but bleſs, we ſhall increaſe mightily. *Thou haſt bleſſed him, and he is increaſed* : It is the word that followed the firſt bleſſing after the Creation, *Gen.* 1. 28. *God bleſſed them, and ſaid unto them, be fruitful and multiply.* Bleſſing and multiplying go together ; the bleſſing of God is a powerful bleſſing. It is mighty in operation, and carrieth all before it. You know what a ſtrong Opinion *Balaak* had concerning the bleſſing of *Balaam*, *Numb.* 2. 6. *I wore (ſaith he) that he whom thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed* : A ſtrong conceit, and but a conceit. As there are many at this day as ſtrongly conceited of the bleſſing of that *Balaam of the ſeven hills*, that bleſſing, but curſed Prophet. If they can get but a bleſſing from the Pope, they think all is ſafe. If they can get a bleſſed Sword ( ſuch ſome have obtained ) to do a curſed act, to cut the throats of Gods people, or of their Prince, it muſt needs be effectual ; You know there was a bleſſed



Judg. 8. 16.

Standard or Banner given to them that came against us in 88. and when that Standard was lifted up, that Banner displayed, with the Popes special blessing, they accounted, nay called themselves Invincible. Such was their invincible Ignorance, till they were taught better with *Bryars and Thorns*, or rather with storms and winds fighting against them. And though they have been often cozen'd, yet still they retain such an esteem of the Popes blessing, that they travel and throng for it, as for their lives, more then for all manner of riches: I may say to them, as once that great Cardinal did on the same occasion, *Seeing this people will be deceived, let them be deceived*: But I desire to raise your esteem of Gods blessing, for it is a certain Truth, That whom God blesteth, they are blessed; Gods blessings are fixed and effectual blessings; if he bless, we shall be blessed indeed: His blessings are irreversible, as *Balaam* was forced to confess, *Behold he hath blessed, and I cannot reverse it*. If once God hath blessed, it is not in Satan, nor in all his lying Prophets, nor in all the power of the Creature to alter it, no nor to retard or hinder it for a moment.

If God now give us the mercy of protection, if he make the hedge about us and bless us in these times, we shall be continued and established in the Land; yea, we shall be increased in the Land; we shall break forth abundantly, to the amazement of all hearers and beholders. Though *Rome* curse, though *Hell* plot, yet if God bless, we are safe.

This is the thing therefore that we should labor for, to be under the influence of the blessing of God. If we have but that, we have all; let means be what they will, great or little, or none at all, if God bless, he can make any thing serve the turn; any thing with a blessing will do it; any thing with a blessing will make us increase; yea make us a strong, a mighty, an invincible people. So that Satan and his Instruments, for very envy, shall be forced to acknowledge, that there is a hedge about us, which they cannot break through, that there is a wall about us, which they can neither scale, nor batter with all their Engines and Artillery.

In these two Verses we have the Answer which Satan makes to the Lords question: *Hast thou considered my servant Job?* You see the slander that is in it, and how he doth advance the blessings of God upon *Job*, that he might debase the services of *Job* toward God. Now lest God should take him off presently with



a denial, and tell him that all this is false; that *Job* is no such man as he represents him to be, that he hath most presumptuously intruded into Gods peculiar, namely the secrets of the heart, (for *Satan* had nothing to accuse him of, that was in sight, only he guesseth at his heart;) lest God, I say, should presently come and check him thus, for his boldness and impudence, both in contradicting his Testimony and in charging *Job* with insincerity, *Satan* makes a motion in the next Verse, *Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face*: As if *Satan* should have said, Lord, if you be not satisfied that thus it is with your servant *Job*, if you will not take my word that he is an hypocrite, and that he doth serve you onely for ends; do but stretch forth your hand, &c. - Do but take away that which you have given him, and you shall see presently he will take away that which he hath given you; if you will withdraw his riches, he will quickly withdraw his service.

### JOB 1. 11, 12.

*But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

*And the Lord said unto Satan, Behold all that he hath is in thy power, onely upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.*

**T**His eleventh verse contains *Satan*s motion which he subjoyns to his Answer, vers. 10. *But put forth thine hand now*. By his Answer before he had wounded all the holy services of *Job*, and now he seeks to wound his Estate and possessions. His Answer was full of malice, and his motion is as full of cruelty. Whom before he had falsely accused, he (in these words) desireth may be causlessly afflicted. *Put forth thine hand now*. As if he should have said: There is great question concerning *Jobs* integrity, this one experiment will quickly decide and determine it, *Touch all that he hath, &c.* This motion is grounded (as was before noted) upon a feared denial of his Answer in the former words. For there *Satan* had argued after this manner, That is an unsound and an hypocritical profession which is grounded onely upon outward

benefits, but all the profession of *Job* is grounded onely upon the outward benefits, therefore it is unsound. *Doth Job serve God for nought?* This is the strength of *Satans* Argument. Now he perceiving the weakness, or rather indeed the falseness, the extreame lye that was in the Minor, in the Assumption (namely, that the profession and holiness of *Job* was grounded onely upon outward things;) he (I say, perceiving that) seeks to confirm what he had affirm'd by his motion. If you doubt (saith he) whether it be so, or no, with *Job*, let that come to the tryal, *touch all that he hath, and he will curse thee to thy face.* The strength of the reason that lies in the motion may be thus conceived; That profession is grounded upon outward things which a man lays down, when outward things are removed and taken away; but if those outward things be removed and taken away from *Job*, he will quickly lay down his profession, yea he will take up blasphemy, he will curse thee to thy face; therefore the profession of *Job* is grounded upon outward things. This now is the Logick or the Reason, upon which *Satan* bottoms and infers this motion, that so he may bring *Job* upon a further tryal.

*Put forth thine hand now.*

now

The Hebrew is, *send forth thy hand.* To put forth the hand, signifies, sometimes to help, and sometimes to hurt. So in *Psal.* 144. 7. *Send forth thine hand and deliver me.* There is a sending forth the hand in a way of mercy. And so *Act.* 4. 30. there *Peter* prayeth that *Christ* would *stretch forth his hand to heal.* So that stretching forth, or sending forth, or putting forth the hand (for the words are all used in common to the same sence) signifie to do a thing for our good and preservation: But usually this *putting forth*, or *stretching forth of the hand*, notes some affliction, some punishment. A man that standeth with his hand stretched out, is in a posture to strike. And so God himself is often described by having his hand stretched forth, when he is about to punish, as in the Prophecy of *Isaiah* divers times, Chap. 5. 25. *Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them:* and Chap. 9. three times: *Vers.* 12. *For all this his anger is not turned away, but his hand is stretched out still:* and so at the 17 Verse, and at the 21 Verse, *His anger is not turned away, but his hand is stretched out still;* that is, the Lord is still smiting and afflicting them.

them. In the sixth of *Esther*, Verſ. 2. Two men were found in the Chronicle, who ſought to lay (or put forth) their hands on the King *Ahaſuerus*, ſcil. *they would have ſlain him*. Then the meaning of *Satan* here is, ſtretch forth thine hand, let him feel the weight of thine hand, in ſmitings and fore afflictions.

### *Thy hand.*

The hand of God in Scripture ſignifies, Firſt the purpoſe of God, as that, *Act. 4. 28. They have done whatſoever thy hand and thy counſel determined before to be done*, that is, whatſoever according to thy purpoſe thou didſt determine: 2. The hand of God ſignifies the Spirit of God, in the mighty actings and workings of it; ſo a ſpirit of Prophecy is called the hand of God, *Ezek. 1. 3. The hand of the Lord was there upon me*; And *Ezek. 37. 1. The hand of the Lord was upon me*, that is, the Spirit of the Lord, a mighty power of Prophecy was upon me: So likewiſe a ſpirit of ſtrength that is upon a man, is called the hand of God, *1 King. 18. ult. The hand of the Lord was upon Eliſab, and he girt up his loyns and ran before Ahab*. Here the hand of the Lord is put for the power of the Lord, *put forth thy hand*, that is, *put forth thy power*; and ſo the hand of the Lord is uſed often, *Iſa. 59. 1. The hand of the Lord is not ſhortened*, that is, the power of the Lord is not abated. The Lord hath a long hand, and his hand is always of the ſame length; ſo, *ſtretch forth thine hand now*, that is, do thou put forth thy mighty power.

This hand of the Lords power (to clear that a little further) is taken three ways is Scripture.

Fiſt, For his *protecting power*. There is a protecting hand, as *Job. 10. 28. No man is able to pluck them out of my Fathers hand*, ſaith Chriſt. God hath his ſheep in his hand, and he will protect and ſafeguard them ſo, that none ſhall be able to pluck them away. This hand God put forth before, for *Job*.

Again, It is put for his *correcting power*: as *Pſal. 32. 4. His hand was heavy upon me*, that is, *the afflicting hand of God was heavy upon me. Let us fall into the hand of God*, (*David choſe that, 2 Sam. 24. 14.*) that is, into the afflicting hand of God, rather then into the hands of men.

It is put thirdly, for a *revenging hand*, for a wrathful hand, by which he both deſtroy and break in pieces thoſe who are his ene-

mies, *Heb. 10. 31.* It is a fearful thing to fall into the hands of the living God. David desireth to fall into the hands of God, *scil.* into his correcting hand, because he knew there was mercy, but it is a fearful thing to fall into the hands of God, when he cometh in wrath to take vengeance of those who contemptuously despise his mercy, as there it is expressed.

Now here when *Satan* saith, *Put forth thy hand*, that is, thine hand of power: *Satan* intendeth not that God should put forth the hand of his power to protect, nor barely to correct: He desireth more then barely a correcting or chastising hand upon *Job*, he would have his revenging hand, his breaking, his destroying hand, as we shall see afterward.

Further, *Thy hand*, that is, Gods own hand, as if he did desire that God himself would take *Job* into his own hand to chasten and punish him.

The hand of God, his correcting or chastising hand, sometimes is an immediate, and sometimes a mediate hand. Sometimes it is immediate, when God by himself doth chasten or punish or afflict, when no second cause doth appear or intervene. So it may seem *Satan* here means, when he saith, *put forth thine hand*, that is, do it thine own self, let no other have the handling of *Job*, but thy self. God doth send such immediate afflictions; a man is afflicted in his body, in his Estate and many other ways, and he cannot find any thing in the Creature whence it should come; it is an immediate stroke of God, he cannot see how, or which way, or at what door this evil came in upon him: therefore it is called a *creating of evil*, *Isai. 45. 7.* *I make peace, and create evil.* Now Creation is out of nothing, there is nothing out of which it is wrought. So many times God bringeth evil upon a people or person, when there is no appearance of second causes, no matter out of which it is made, but it comes as a creature, formed by the only hand of God. Sometimes likewise it is called Gods hand, when it is the hand of a creature, it is Gods hand in a creatures hand; Gods hand when it is the hand of wicked men, Gods hand when it is *Satans* hand. So that place is translated, *Psal. 17. 14.* *Deliver my Soul from the wicked which is thy sword* (you see a wicked man is Gods Sword) *and from men which are thy hand.* So that *thy hand* may be understood of an instrument; *Satan* himself is Gods hand to punish in that sence, as wicked men here are said to be Gods hand; *from the men that are thy hand*: Though there be other readings of

of that place, some read it, *Deliver me from men by thy hand*; and others, *Deliver me from men of thy hand*: but our Translation may very well carry the sence of the Original in it, *from men which are thy hand*, as *Nebuchadnezzar* that wicked King is called *Gods servant*, *Jerem. 43. 10. I will send and take Nebuchadnezzar my servant*; God speaks of him as his servant, or as his hand in the thing. So then, *Put forth thine hand*, it may be understood (I say) either immediately or mediately, do it by thy self, or do it by Instruments, strike him thy self, or give me Commission, or give others Commission to strike.

There is one thing further in this expression. *Put forth thine hand now*. *Now*. Some read it, *Put forth thine hand a little*; and some read it, *I pray thee put forth thy hand*. The Original word is translated to all these senses; we translate it, referring to the present importunity and instancy of Satan, *Put forth thine hand now*, let not this business sleep, let it not be deferred a minute, a moment, let commission go out speedily to afflict *Job*.

N)  
Particula obsecrantia.

*And touch all that be bath.*

*To touch*, notes sometime a heavy and a sore affliction, and sometime a light and a small affliction. In the Scripture we finde it both ways used. Sometime (I say) *to touch*, doth signifie, the greatest and the sorest affliction or punishment that can be; and so *Job* doth expresse all the afflictions that fell upon him at the last only by touching, *Job 19. 21. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me*. Whereas *Job* at that time lay under the sorest and heaviest affliction that could be, all his Estate was gone, and his body was full of diseases, and his Soul was full of horror, and all this he doth expresse by this, *the hand of the Lord hath touched me*. So *Psalms 73. 14. To be touched signifies the greatest affliction, All the day long (saith David) have I been plagued*. That which we translate *plagued*, is the same Original word which we translate *touch*, in the Text; *All the day long have I been touched*, that is, *I have been touched with the sorest plagues*, heavy afflictions have been layd continually upon me. So that *to touch* signifieth sometimes the greatest, or the sorest strokes of trouble.

Sometimes again, we shall finde it signifies onely a *light affliction*, as *Gen. 26. in two places of that Chapter, at the 11 Verse Abimelech charged all his people, saying, he that toucheth this man or his*

his wife, shall surely be put to death, that is, he that doth them the least hurt or wrong. So at the 19 Verse, in that agreement between Abimelech and Isaac, they conclude thus, *That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good*: So that to touch, notes the least ill or hurt that can be; *We have not touched thee*, that is, we have done nothing to thee but good: Any thing on this side doing of good to them, had been touching of them. We find the like expression in *Psal. 105. 15.* where the *Psalmist* speaking of Gods extraordinary care of his people; *He suffered no man to do them wrong, he rebuked Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm. Touch not mine anointed people*, that is the meaning of that place, though in many other places we know Princes are called the anointed of God: yet here it is meant of the people of God in general, they are Gods anointed (as the Context clearly carries it) for they have all received Unction from God, an Unction of Grace, an Unction of the Spirit, and an Unction of Priviledg. *Touch not mine anointed*, that is, do them not the least hurt. And the sence that these words my bear, *Put forth thy hand now and touch all that he hath*, might be carried, as if *Satan* here intended onely a touch in the latter sence; Give him but the least stroke, lay but the lightest affliction upon him, do but touch him; you are so confident of your servant *Iob*, that he is such a man, do but give him the least touch, and you shall see how he will discover himself. So some expound it.

He doth not say, *Wound him, smite him, break him to peeces*, but touch him onely. Neither saith he, touch him, but his: And it thou give him but a touch with the top of thy little finger, thou shalt presently finde the rottenness of his heart. In that sence the word imports an extenuation of *Iobs* sincerity, or heightening of *Iobs* hypocrisie: as if he had been so rotten in his profession, that the least touch would overthrow him, and make him discover himself to be stark nought. Like the Apples growing about *Sodom*, which have fair outsidies, but if you touch them, they moulder away into dust and ashes.

Though the words have this sence in them, and *Satan* carries it cunningly, expressing himself in such ambiguous terms, yet certainly *Satan* had a further intendment whatsoever his language may bear: he had an intention that *Iob* should be touched in the former sence, namely that he should have a touch to the quick, as we

say,

*Si vel extremo  
digitulo levissi-  
me tangas bona  
sua, ejus scilicet  
animum & si  
mutatam probi-  
tatem manifesta-  
verit.*

say, that he should have the sorest and deepest wound that his estate was capable of: he would have him whipt, not with cords, but with Scorpions, he would have the little finger of God heavier upon him, than his loyns upon others.

*Destroy him, undo him by your touching.* He speaks by the figure *usioare*, which is when we go less in our expressions then in our intentions, when our words are lower then our spirits: and that is proper for Satan, who is the great deceiver, the great juggler in word and deed; to desire that Job should only be touched, when he meant he should be utterly undone and ruined. *Touch all that he hath*, that is, all his estate, all his possessions, his children, his family, his cattell, whatsoever belongeth unto Job, let all feel an undoing stroak from thy hand.

Before I come to that which he undertakes upon the affliction, I shall observe two or three things from the words, thus far opened.

*Put forth NOW thine hand.* We may note from that, *The extreame importunity of Satan to doe mischief*; Hee would not give God a minuts, nor a moments respite to consider this thing, but doe it now, presently, let him presently be afflicted; he makes *haste to destroy*, he makes *haste to shed blood*, *their feet are swift to shed blood*, as the Psalmist speaks. So Satan, his feet are swift to shed blood. When Satan would have God to afflict us, do it presently, saith he. When Satan would have us sin against God, do it presently, saith he, now sin, now provoke God, do not stay till the next day; but when we are called to give up our selves to God, when to morrow will serve the turn, and next year will serve to repent, yea when you are old, 'tis time enough to repent; when he tempteth to do any mischief, any sin, then now, now sin, but 'tis time enough to do good hereafter, to morrow will serve for that,

*Put forth now thine hand, and touch all that he hath.*

It is a truth which Satan here speaks concerning the hand of God; *That if God do but touch the highest and greatest estate in the world; it will fall to peeces quickly.* There is a truth in it, take it in the easiest sense that can be, if God do but lightly touch the estate of a man, it will soon fall in peeces. God is not put to any stress to afflict and punish, as Psal. 81.14. *I should soon have subdued their enemies and have turned my hand against their adversaries:*

*series*: God expresseth the utter overthrow of the enemies of his people, but by the *turning of a hand*, if God do but turn his hand, they are all gone presently, soon subdued; If he do but touch the might, the pomp, the greatnesse, the riches and the power of all those in the world that are opposers of his Church, presently they fall to the ground: A touch from the hand of God will end our wars. If he touch the Mountains they smoeak (as it is in the *Psalme*) and consume to ashes: they that are the mighty and great ones of the world, the Mountaines, by one touch of his hand fall as it were to nothing. So if God do but touch our estates, they moulder away, no creature can uphold them.

Then againe observe here, the cunning imposture of Satan that puts such fore, such heavy afflictions, into such light and easie expressions; he cloatheth his malice, his utmost malice here in very faire words, do but touch him, saith this enemy; but you see what Satans touches are, *touch all that he hath*. Why Satan, would nothing have made a tryall, but only a touching of all? For *Job* to have lost somewhat had been a tryall; a touch: for *Job* to have lost half his flocks of Sheep, or his Oxen, had been a tryall, and no very light one neither; for *Job* to have lost a sonne, to have found one of his children suddenly struck dead, had been an affliction and a heavy one too: such a touch as that might well have touched the fathers heart: Would it not serve Satan that a sonne should dye, or that some of his cattell should be destroyed, but he must have all touched, *all that he hath*? The malice of Satan is unsatiabable, there is nothing will serve him; unlesse he may devour all.

This touch of Satan, which he desireth might be laid upon *Job*, is like the touch that many have given to those, who have come in to their hands amongst us; they would but touch them; but they would touch them in all; when they put forth their hands (as they pretended) in the ways of justice, in their courts, they would touch men in all, touch men in their liberties by imprisonment, and touch them in their estates by extream vast fines; and touch them in their names by disgrace, touch them in their bodies by whipping and cutting; and touch them in their relations, by keeping all friends from sight of them. No moderation, no bounds, but touch them in all that they had. And (O exactnesse of justice!) when God came to touch that power, he gave them a touch, just after the rate and proportion of their owne touches: for when those Courts and persons came to have their power and actions scanned, it was not



not moderating, or regulating, or restraining, or abating, or limiting their power, that satisfied, they must quize down, and be taken away. God gave them a touch, just as they touched others before: So that a man may say certainly, there is a God that judgeth the earth. These are the touches of Satan, and the touches of merciless men are as like his as themselves are, they think there is nothing done unless men be undone: they never give over touching til they come to ruining.

*Touch all that he hath, and he will curse thee to thy face.*

Some render it thus, *Touch all that he hath, if he curse thee not to thy face*: So it is word for word out of the Original, *nisi*, unless, or *Si non*, touch all that he hath, and see if he do not curse thee to thy face. We give the sense of it in a direct affirmation, *touch all that he hath, and he will*. &c. Others put the force of an imprecation to it, *Touch all that hee hath, and see if he do not curse thee to thy face*; that is, as if he had said, let me never be beleaved, and never be trusted. Indeed Satan is so far disgraced and damned already, that he hath nothing to lose, he cannot damn himself further, he cannot wish any thing to himself worse then he already is, but yet here is a kind of execration or imprecation upon himself in it; Do this, and if he do not curse thee to thy face, let me never be accounted of, or (as many use to say) let me never be trusted; or as some wretched hellish ones, *Let me be damned*, if such or such a thing be not. There is such an *emphasis* in that manner of speaking used in the Text. But we translate it by a direct affirmation, and that is a good sense too, *touch all that hee hath and he will curse thee to thy face*, that's certain, so saith Satan; he will do it: it is as sure as done already.

*Curse thee.*

It is the same word which is used before, *ver. 5*. It may be my children have cursed God. The word signifies properly to bless. It was shewed that probably in that place, it might be translated *Curse*; but in this Text there is a necessity of translating it so, seeing a clear sense cannot be made out, taking the word properly. In cursing another these three things concur. First, an ill opinion or conceit of that person. 2. Hatred or malice against him. 3. A desire

desire that some evill may befall him. This Satan means when he undertakes that *Job* being afflicted will curse God. So then to curse God is to blaspheme God in our thoughts and words, to think or speak unworthily of God, and the ways of God; see, if he curse thee not to thy face, that is, see if his heart be not imbittered against thee, see if his tongue be not sharpened to wound thy honour; to reproach thy goodness, to accuse thy providence: As it is said of those, *Isa. 8. 21. They shall be hungry and hard bestead; And what then? They shall fret themselves and curse their King, and their God, and looke upward*, that is, they shall speak basely of their King and of their God, in whom they have trusted, and whom they have followed; he speaks of those wretches that did seek to false gods, or worship the true God falsely, they shall curse their King and their God. It is the very same, that here Satan promiseth himselfe and undertakes with God that *Job* will do: Do but make him hungry (saith he) and hard bestead, and he will fret himself, and curse thee.

It was very ordinary among the Heathen to do so: when their gods did not please them, then they would curse their gods. The Poets bring them in often raging against their gods, as he speaks of the mother that found her sonne dead; she calls the gods and the starres cruel, she flies in the face of heaven presently, Who would serve such gods as these are, that thus slay my sonne, &c. Satan interprets *Job* to be a man of the same temper.

*Cum complexa  
sui corpus mis-  
rabile nati  
Atque deos at-  
que astra vocat  
crudelia mater.  
Virg. Eclog. 5.  
Quem non in-  
cusavi amens  
hominumque  
denique.  
Idem. lib.  
2. Eucid.*

*Aquinas* takes the word properly, *Touch all that hee hath and hee will blesse thee to thy face*: And indeavours to make out the sense thus, *touch all that hee hath*, and thou shalt see hee hath blessed thee to thy face, hee reads it in the *Preterperfect tense*, that is, if thou afflict him thou shalt finde that all his former Religions was nothing but meer outside formality: that he served thee on-ly from the teeth outward, served thee to thy face; he blessed thee, pray'd unto thee, and honoured thee only to thy face. **He had no regard to thy worship in his heart; he did not worship thee ex animo**, because he loved thee, or delighted in thee, but gave thee an outward complementall blessing, because thou didst bless him outwardly. As the Apostle directts servants, *Eph. 6. 6. Not with eye-service as men pleasers*. Satan makes *Job* an eye-servant to God, or as if, like those of whom Christ complaineth, *Matthew 23.* in the words of the Prophet, *he had drawn nigh to God with his lips, while his heart was far from him*. The heart of *Job* hath been far

far enough from thee, he only blessed thee with his lips and to thy face: indeed this interpretation hath a faire face, but touch it by a serious examination, and it will be found without a heart. The construction of Grammar is quite against it, and for us to change the Text, and make it to speak in the Preterperfect tense, of a thing past, whereas the words are in the future tense, of an act to be done for the time to come, is too much boldness with Scripture. Therefore though that opinion hath plausible sense in it, yet I shall lay it by, and take the ordinary translation, that he indeed intended this, that *Job* would break forth into blasphemous revilings of God, if God did but try him with an affliction.

And when he saith that *Job* would do it to his face; the meaning of it is, that he would do it openly: he will curse thee openly, he will curse thee boldly, he will not goe behind the door to tell tales of thee, but he will speak of it before all the world, that thou art a cruel God, and unjust God, and a hard master, he will sell such tales of thee, even to thy very face. We have a like speech, *Gal. 2. 11.* When Peter was come to Antioch, I withstood him to the face (saith Paul,) that is openly, I did not goe behind his back to tell Peter his owne, but I told him it to his face, plainly, openly before them all, (as it is explained, *vers. 14.*) I said to Peter before them all, that were then present. *Jerome* (because he would not have Peter receive such an open reproof, judging it would be a disparagement to Peter, to be rebuked by Paul) gives a quite contrary sense of those words of Paul; I withstood him to his face, that is, saith he, I did speake somewhat roughly to him before them, but there was no such thing in my heart. I did it but to his face, very slightly, lest I should offend the Jews, whose Apostle Peter was; and I did it to his face, a little, that I might satisfie the Gentiles who were scandalized by Peters walking: otherwise in my heart I had no quarrel with Peter: he and I agreed well enough. As if Paul had made but a shadow signe (*ad faciendum populum*) to delude the people. But we must not be thus wise: I withstood him to his face, is not opposed to withstanding him cordially, but to a withstanding of him secretly, or behind his back. So here he will curse thee to thy face, that is, hee will curse thee (as the Greek Scholiast hath it) openly, and impudently; himselfe indeed was afraid lest his sonnes had cursed God in their hearts, but for all this niceness, and seeming fear of his childrens sinning in secret, he will curse thee with impudence,

he will not only curse thee in his heart, but the curse wil break out at his lipps: Out of the abundance of his heart, his mouth will speak blasphemy against God. He will curse thee to thy face.

Wee may give some exemplifications, what it is to curse God, to blasphem God thus to his face. You may read what it is, *Mal. 3. 14.* *Your words have been stout against me, saith the Lord, you have spoken to my very face: why what had they spoken to the Lord? What have we spoken say they so much against thee? Ye have said, It is vaine to serve God, and what profit is it that wee have kept his Ordinance, and that wee have walked mournfully before the Lord of Hosts? &c.* This is to curse God to his face: when the ways of God are blasphemed and the worship of God reported as unprofitable, when men say it is in vain to serve God, when they cast aspersions and bring up an evill name upon any holy duty, this is to blasphem God. They did only speak against the service of God, and they thought they had not blasphemed God in it. *Wherein have we spoken against thee?* Yes, saith God, you have spoken against me, in that you have spoken against and discredited my ways. So if *Job* had said the ways of God are unprofitable, and I see now it is in vain to serve God and to fear him, this had been blasphemy and cursing of God to his face. *David* was neer upon the very brink of this blasphemy. *Psal. 73. 13.* when he said, *I have cleansed my heart in vain, and washed my hands in innocency, because (saith he) I am plagued every morning; the judgements and afflictions that were upon him, began to make him break out thus. But he presently besouls himself for such speeches, and by that repairs God in his honour.*

Secondly, To quarrel and be angry with the Providence of God, as if he were not wise or just or good in his dispensations either to particular persons or to the Church, this I say likewise is a cursing, a reproaching of God.

Thirdly, To curse the servants and people of God is to curse God: If he that touches them touches God, then he that curseth them curseth God too. And God is cursed in any of these senses two ways, first, by detracting from himself, his worship, his works or his servants the good they have, or by fastning on them and aspersing them with the evil which they have not.

He

*He will curse thee to thy face.*

Observe two or three points from this,

First, Note this, *Satan can only guess at the hearts of man.* He would undertake and enter warranty with God that *Job* would blaspheme, if God did but touch him, but he was deceived: *Satan* did but conjecture at most, and speak at a venture. If he did not lye knowingly, I am sure he did but guess ignorantly. *Satan* knows not what is in the heart, that's Gods peculiar, that's Gods cabinet. God knew there lay sincerity in the heart of *Job* all the while, although *Satan* would stand to it, that nothing was there but hypocrisie.

Secondly, We may note, seeing *Satan* accusing him of hypocrisie, would have him afflicted; *That affliction is the tryall and touchstone of sincerity.* When God doth afflict you, then he doth bring you to the touchstone to see whether you are good metal or no, he doth bring you then to the furnace, to try whether you be dross or gold, or what you are. *Affliction is the great discoverer; that unmasks us.* *Satan* was not out in the thing, he hit upon the rightest way as could be, if any thing would discover *Job*, affliction would. Indeed some are discovered by prosperity and outward abundance. The warm Sun nakes some cast off that cloak, which the wind and the cold caused them to wrap clofer about them. Some, when they have gotten enough from God, care not for God; and when the fish is caught, they lay by the net, for they do but go a fishing with Holinesse, and the profession of Religion, and when they have their ends, there's an end of their profession. Affliction and the cross try others: Some will hold on with God as long as the Sun shineth, as long as it is fair weather; but if the storm arise, if troubles come, whether personal or publike, then they pull in their heads; then they deny and forsake God; then they draw back from, and betray his truth; what they, such and such men? No not they. Trouble makes the great tryall; bring professors to the fire, and then they shew their metal. This course *Satan* took with *Job*; He knew *Job* had been abundantly tryed by fulness and abundance, and these did not draw his heart from God, he must therefore now try another way. It is an excellent passage in the Church history, concerning *Constantius* the father of *Constantine*, that to the end, he might try the hearts of his Courtiers, he proclaimed,

proclaimed, that all they who would not forsake the worship of the true God, should be banished the Court, and should have heavy penalties and fines laid upon them: presently upon this (saith the story) all that were base, and came to serve him only for ends, went away, forsook the true God, and worshipped Idols. By this means he found out who were the true servants of God, and whom he meant to make his owne; such as he found faithfull to God he thought would prove faithfull to him. What this exploratory decree of *Constantinus* effected in his Court, the same did that which the Apostate *Julian* set forth in good earnest against the Christians. He no sooner caused it to be proclaimed, that whosoever would not renounce the Faith should be discarded his service, and forfeit both life and estate to his high displeasure; But presently upon the publication of that decree, they who were indeed Christians, and they who had only the title of Christians, presented themselves, as it were, on a common stage to the view of all men. Such as these are Willows not Oaks. And as it was with *Naomi* and her two daughters in law, *Orpah* and *Ruth*: All the while that she was *Naomi*, beautiful, and had enough, they both stayed with her: but when once *Naomi* became *Marah*, bitter, and empty, then *Orpah* took her leave of her, but *Ruth* abides with her. Here was the tryal whether *Orpah* or *Ruth* had the sincerer affection to *Naomi*; *Ruth* loved her mothers person, *Orpah* her estate and outward preferments. While Religion and prosperity go together, it is hard to say which a man follows; but when once they are forced to a separation, where the heart was, will soon be manifest. The upright in heart are like *Ruth*, whatsoever becometh of the Gospel, they will be sharers with it in the same condition; be it affliction, or be it prosperity, be it comfort, or be it sorrow, be it fair weather, or be it foul, be it light, or be it darkness, they will take their lot with it. This is a cleare truth, that, whatsoever was the cause of our doing a thing, that being removed we cease to do it; if outward comforts and accommodations in the world, be the cause why we follow Christ in the profession of his Gospel, then as soon as ever they fail, our profession will fail too. When zeal is kindled only with the beams of worldly hopes, when worldly hopes fail, our zeal is extinct, and our endeavour is cut off with our expectation.

We are next to consider the Lords graunt of Satans motion, And the Lord said unto Satan, Behold all that hee hath is in thy power,

power, only upon himselfe put not forth thine hand. So Satan went forth from the presence of the Lord.

We have in this verse; First, Gods Commission or his permission unto Satan, Behold all that he hath is in thine hand. And Secondly, His limitation of the Commission, Only upon himselfe put not forth thine hand. Thirdly, Satans speedy execution of his Commission, So Satan went forth from the presence of the Lord.

The Lord said unto Satan, All that he hath is in thy hand, thy power, so we translate it: the word in the Original is, all is in thy hand. Satan moved that God would put forth his hand against Job; and God puts Job into Satans hand. Lest Satan should cavil that God had touched him but lightly, he puts him into Satans power and lets him do it himself, who would do it thoroughly. The hand (as we before noted) is put for power, and when any thing is put into the hand, it is put into the power or disposition of another, Exod. 4. 21. Thou shalt do all the wonders before Pharaoh which I have put into thy hand. And John 3. 35. The Father loveth the Sonne and hath given all things into his hand. This phrase of giving or putting into the hand, is taken either for good or for evil. Sometime the putting of a thing into ones hand, is only for the managing and disposing of it for good, As Gen. 39. 7, 8. Joseph said that his master had committed all that he had into his hand, that is, to take care of it, and to order it for his masters benefit, profit, and honour: But often to put or to give into the hand, is for evil, to do what you will, with persons or things, to punish or to afflict them, Judge 6. 1. God delivered the Jsraelites into the hand of Midian, that is, he left them to the power of the Midianites, to tyrannize over and vex them: And verse 7. God delivered Midian into the hand of Jsrael, that is, he gave Jsrael power over them to destroy or afflict them. So here, he gave all into the hand of Satan, that is, he gave Satan leave to dispose of Jobs estate as he pleased. As if God had said to Satan; Thou hast leave to do what thou wilt with Jobs outward estate, spoil it, plunder it, destroy it, consume it, fire it; thou hast free leave, all that he hath is in thy hand.

We shall note a point or two from that. You see, as soon as ever Satan had made his motion, God presently answereth, all that he hath is in thy hand. It is not always an argument of Gods good-will and love to have our motions granted. Many are heard  
T and

*Multi irato  
Dio exaudian-  
tur, multis pro-  
pitius Deus non  
tribuit quod  
volunt, ut quod  
volunt, ut quod  
utile est, tri-  
buit, August.  
2 Cor. 12. 8.*

and answered out of anger, not out of love. The children of Israel required meate for their lusts; add God gave it them, he did not withhold from them their desire, they were not shortned of their lusts, they had it presently: many times his own servants cal and cal again, move and move again, and obtaine no grant: For this thing I besought the Lord thrice, saith Paul, yet Paul could not have what he sought. Satan did but move once, and presently all that Job had was in his hand.

But further, that which is chiefly hereto be observed is, That untill God gives commission, Satan hath no power over the estates or persons of Gods people, or over any thing that belongs unto them. Neither our persons nor our estates are subject to the will either of men or Devils; Christ must say, *All that he hath is in thy hand*, before Satan can touch a shoe-latchet: As Christ said Job. 19. 11. unto Pilat, when he spake so stoutly, *knowest thou not that I have power to crucifie thee, and power to release thee?* He thought that he had all power in his hand: but Christ tels him, *Thou couldst have no power at all against me unlesse it were given thee from above.* If the Devils could not go into the swine, much less can they meddle with a man, made after Gods image, till God gives them leave. Every soul that hath interest in Christ may suck comfort and consolation in the saddest, in the sorrowfullest day from the breast of this truth. If Satan and wicked men cannot move till Christ saith, go, nor wound till Christ saith strike, nor spoil, nor kill, till Christ saith their estates, their lives are in your power, surely Christ will not speak a word to their hurt, whom he loves, nor will he ever suffer his enemies to do a reall dammage to his friends. Besides it may fill the soule with unspeakable joy, to remember, that while a man is suffering, the will of Christ is a doing.

Thirdly, Satan doth very wickedly (according to his nature,) in moving that Job may be afflicted. He moveth in malice and in spight; God knew what his heart and intent was; and yet grants it; We may note from hence.

*That which Satan and evil men desire sinfully, the Lord grants holily.*

The will of God and the will of Satan joyned both in the same thing; yet they were as different as light and darkenesse, their ends were as different as their natures. Though it were the same thing they both willed, yet there was an infinite distance between them in willing it. The will of Satan was sinfull, but the power given.



given Satan was just. Why? Because his will was from himself, but his power was from the will of God; Satan had no power to do mischief but what God gave him, but his will to do mischief was from himself. Therefore we find that the same spirit is said to be an evil spirit, and to be a spirit from the Lord, and yet the Lord doth not partake at all in the evil of the spirit, as i Sam.

16. 14. *The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.* An evil spirit from the Lord, how was it an evil spirit, if it were from the Lord? can the Lord send forth any evil from himself who is only good? In that he was evil that was from his own will, but that he had power to trouble Saul that was from the Lord: So here, Satans will and intent were most wicked, these were from himself; his power to afflict Job was from God, and that was good. Satan willet Job should be afflicted for his destruction, God willet it only for his tryal and probation. Satan desireth it that God may be blasphemed; but God willet it that himself might be glorified. Satan willet it, that so others in his example might be scandalized and disheartened from entering into the service of God, seeing how ill he sped; but God willet it that others might be strengthened and encouraged to enter into his service, beholding a man under such heavy pressures, and yet not speaking ill of God or of his ways. Satan willet it, hoping thereby Job would discover his hypocrisy; but God willet it, knowing that he would therein discover his integrity. So then, though the same thing was willed, yet there was a vast disproportion in their ends and intentions; and though the power by which Satan did afflict Job was from God, yet the evil intent with which he afflicted him was from himself; Thus we see how God without any stain or touch of evil grants this, which Satan did most wickedly desire. It followeth.

*Only upon himself thou shalt not put forth thy hand.*

God gives a commission, but it is with a limitation, there is a restriction in it; *Only upon himself*, &c. that is, not upon his person, not his body, thou shalt not afflict that with diseases, not his soul, thou shalt not afflict that with temptations. Hence note,

That God himself sets bounds to the afflictions of his people; he limits out how far every affliction shall go, and how farre every instrument shall prevail: as he doth with the Sea, *Hilberto* (saith

(saith he) thou shalt come and no further, here thou shalt stop thy proud waves; so he saith to all the afflictions of single persons, or whole Nations, hither you shall come and no further, *Only upon himselfe thou shalt not put forth thine hand.* This limitation respects; First, The degree or measure, thus far you shall afflict, that is in such a degree, to such a height and no higher. Secondly; It respects the time, thus far, that is, thus long, so many years, or so many days you shall have power and no longer. God leaves not either the measure or the time, the degree or the continuance of any affliction in the hand of Satan or his adherers: We read (Rev. 6. 10.) *That the souls under the Altar cry, How long Lord, how long?* They cry to God *how long?* they knew that he only had the time in his hand, he only could tel how long, and it should be as long as he pleased, *How long Lord?* They cryed not to cruell tyrants, how long will ye persecute? but Lord how long will it be before thou come to revenge? And so David, Psal. 31. 15. *My time it is in thy hand*, speaking of his afflictions. There is no affliction but it is in the hand of God, for the continuance of it, as well as for the manner of it; and as no enemy, man or devill, can make thy crosse greater, or longer, or heavier, so no friend, man or Angel, can make thy cross lighter, or lesser, or shorter then God himselfe hath appointed; *Only upon himselfe shalt thou not put forth thine hand*, thou shalt not move an inch further; nor a hairsbreadth further. As our afflictions for the matter of them are by the will of God, (as the Apostle speaks, 1 Pet. 4. 19. *While you suffer (saith he) according to the will of God*: those words according to the will of God, note not only the righteousness of suffering, that it must be in a good cause; but also the spring from whence those sufferings come, they are: *Ex voluntate Dei*, so Mr. Beza translates it, they are out of the will of God. Now I say as they are out of the will of God, or from the wil of God, springing from his will and flowing from his dispensation of things in the matter of them) so also in every circumstance, God himself gives thy cross length, and breadth, and thickness; he fills thy cup of sorrow, he directeth how many drops, to a drop, shall be put into it, thou shalt not have a drop more then God prescribes, and (which is more comfortable) knows will be for thy good.

Secondly, Observe, *That Satan is boundless in his malice toward the people of God.* If God did not set him bounds, he would set himself no bounds, therefore saith God unto him, *Only upon himselfe,*

himself, &c. He had a mind to have gone further, he would have been upon Job himself, as well as upon his estate, if God had not stop'd and curb'd him. Therefore the Apostle gives that assurance for the comfort of the people of God, 1 Cor. 10. 13. *God (saith he) is faithful who will not suffer you to be tempted above that you are able:* As if he should say, Satan would with all his heart lay more upon you, than you are able to bear; Satan would break your backs if he were let alone, but God will not suffer it. Satan hath a boundlesse malice against the people of God. Some observe this from his name *Leviathan*, Isa. 27. 1. *In that day the Lord with his great and strong sword shall punish Leviathan the piercing Serpent.* *Leviathan* is put there for Satan and for all the instruments of Satan; now *Leviathan* signifieth in the Hebrew an augmentation, an addition, or an increase: And Satan is so called because (say they) he ever desires to lay more burdens upon, to increase the afflictions, troubles and temptations of Gods people, he never thinks he hath done enough against them: His thirst to work mischief is never quenched, but still he desires to do more, he would faine have his Commission enlarged to do more mischief in the world. Therefore God is said not to strike after their stroke, in the 7. verse of that 27. ch. *Isr. Hath he smitten him as he smit those that smote him?* In the Hebrew it is, *He hath not smitten him according to the stroke of those that smote him:* according to their stroke, noting that the stroke of *Leviathan* and the stroke of his instruments is an unmeasurable stroke, a boundlesse stroke, they would never give over striking: They think the wound is never deep enough, nor blood shed enough; but saith the Prophet, verse 8. *God doth it in measure,* so that he opposeth their striking to Gods afflicting by the measure of it, God keepeth his afflictions in such a bound and compass, he afflicts in measure, but Satans stroke and the strokes of wicked men are without all measure, that is, without all moderation: unless God stop them, they would never make an end.

Lastly, Observe how Satan is by this proved a deceiver, he intended more then he spake; you may see it plainly in this, because God put a restraint upon him. *Touch all that he hath,* saith Satan; that referred to his possessions & outward estate, as if that had bin the mind of Satan in the motion, do but afflict him in his outward estate, I desire no more to make this trial now when the Lord saith, *All that he hath is in thy hand,* there he grants him the motion in the letter of it: but

*Dicitur Leviathan, i.e. Additamentum sive augmentum, nam nullo nostro malo consentiens est, nullam potestatem sibi facis esse parat, plus sibi potestatis addi nobis malorum plus inferri semper potest.* Pineda.

the Lord God saw that Satan had a further reach, when he said, *Touch all that he hath*, which words seeme to extend no further then his estate, but had not God limited and restrained him, he by an infinite grant to his motion had likewise fallen upon his person, that was the great miserie he gaped after all this while, he would have been doing with Job himself, else there was no need of this limitation, *Only upon himself put not forth thy hand*; Satans fingers itch to be meddling with Job, though his words called for what he had, not for himself.

*And Satan went forth from the presence of the Lord.*

As soon as he hath leave, and his Commission, he is gone presently, *He went out from the presence of the Lord*. The word is, he went out from the face of the Lord: Now the face of the Lord in Scripture it is taken sometimes for the essential glory of God that inaccessible Majesty of God, *Exod. 33. ult. Thou canst not behold my face*. Sometime the face of God is put for the favour and love of God, *Cause thy face to shine upon thy Sanctuary which is desolate, Dan. 7. 19. and cause thy face to shine upon thy servant*: So in many other places the face of God is put for the favour of God, because the favour and love of a man is seen and discovered in his face, so there is somewhat in those dealings of God which discover God, he is said to make his face to shine upon his people, when he doth discover by any act of his, that he loves and favours them; that is the shining of his face upon them: The face interprets the heart, and shewes the meaning of the spirit: so in those things which interpret somewhat of the love of God to us, God is said to make his face shine upon us. On the other side the face of God is put sometimes for the anger and wrath of God, because anger is seen in the face too, so in those things by which God discovereth his anger, he is said to set his face against men, there is an expresse place for it in this sense, *Lam. 4. 16. The anger of the Lord (the Hebrew is; the face of the Lord) hath divided them*; that is, the Lord hath done such things as have the character of anger upon them, that do represent and hold forth nothing but the anger of the Lord unto a people, and that anger of the Lord is called the face of the Lord unto a people. Thirdly, by the face of the Lord in Scripture, we may understand the ordinances and the worship of God, because in them and by them God is revealed, manifested and known to his people, as a man is known by his face.

So

Index animi  
vultus.

So in the Old Testament, coming to God in those institutions was called *appearing before God*, because in them God had promised to manifest himself unto his people. Lastly, the face of God is put for the common and generall presence of God in the world, by which he filleth Heaven and Earth, *Psa. 139. 7. Whither shall I go from thy presence?*

Now when it is said that *Satan went forth from the face of God*, or *from the presence of God*, it cannot be understood in the first or in the second sense, for he cannot so come into the presence of God or before the face of God: before his face of glory, or before his face of favour Satan never came, nor ever shall. And as **the presence of God is taken for his worship**; so Satan cares not to come into his presence; Lastly, as the face of God signifies his common and generall presence in the world; so Satan cannot possibly go out from his face, *Whether shall I go from thy presence?* nor men, nor devils are able to go out of the presence of the Lord, in that sense, for he *Psal. 139.* filleth Heaven and Earth.

Then these words, *He went out from the presence of the Lord*, are spoken after the manner of men. When a servant cometh to his Master to receive Commission to do some business and hath his errand given him, then he goeth out from the presence of his Master about his business. So Satan comes here upon a business unto God, he makes a motion, and desireth to have such power put into his hand, to do such and such things: the Lord grants it, and as soon as ever he had his dispatch, he goeth out of the presence of the Lord. So that the meaning is only this; that Satan left off speaking with God, left off moving God any further at that time, and went out to execute that which he got commission to do; as servants go out from the presence of their Masters, when they have received warrant or direction what to do. While a servant is in expectation of his message or errand, so long his eyes are upon his Master, *Our eyes wait upon thee, O God, as the eyes of servants look unto the hands of their Masters*, *Psal. 123. 3.* The eyes of servants wait upon the face of their Master till they have received their message, and then they go out from their presence.

It notes the speed that Satan makes when he receives power from God to afflict, or to chasten and try any of his children, he makes no stay, presently he goeth out from the presence of the Lord. Satan is speedy and active in executing any power that is committed;

*Nominum more loquuntur, a quibus servi exequuntur, ut mandata exequantur, que ab illis acceperunt.*

committed unto him against the people of God, against any particular member, or against the Church in generall: As soon as ever he hath but his Commission to afflict he is gone about it instantly: As the good Angels in Heaven are described to have wings, because as soon as ever they have received a command from God, they are upon the wing, they fly, as it were, to fulfil the will of God; and in that sense go out of his presence: So Satan and the wicked Angels are upon the wing too in that sense, as soon as ever they have received power, they presently put it in execution.

And we may in this make Satan himself our pattern. As we pray that the will of God may be done on earth as it is in heaven, in heaven by the good Angels: So in this sense (I say) we may desire that we may do the wil of God with as much speed as the evil Angels. It is not unwarrantable to learn from Satan speedily to be doing about the will of God.

### JOB I. 13, 14.

*And there was a day when his sonnes and his daughters were eating and drinking wine in their eldest brothers house.*

*And there came a messenger unto Job and said, The Oxen were plowing, and the Asses feeding besides them.*

*And the Sabeans fell upon them, &c.*

**I**N the former context we shewed you the affliction of Job, moved by Satan and permitted by God, *Touch all that he hath, is Satans motion, All that he hath is in thine hand* is Gods permission. From this 13. verse to the end of the 19. the afflictions of Job are particularly described; and we may observe 6 particulars in the Context concerning his afflictions.

1. The time or season of his afflictions, *And there was a day when his sonnes and daughters were eating, and drinking wine in their eldest brothers house,* ver. 13.

2. The instruments or the means of his afflictions. Satan who undertook the afflicting of Job, stands as it were behind the door, he doth not appear in it, but sets on others. His instruments were first cruel and bloody minded men, the Sabeans ver. 15. The Chaldeans.

*Chaldeans* verse 17. Secondly, those active creatures, devouring fire and stormy winds, the fire, verse 16. the wind, verse 19.

3. The matter of his affliction, or in what he was afflicted, it was in his outward estate.

4. The variety of his afflictions, he was not smitten in some one thing, in some one part of his outward estate, but he was afflicted in all, his Oxen, his Asses, and his Camels violently taken away, his Sheep burnt up by the fire, his sons & his daughters over-whelmed and crushed by the fall of an house, all his servants attending upon these, slain, consumed, destroyed, excepting only one from every stroke, to be the sad relator or messenger of these calamities.

5. The suddenness of his afflictions, they came all upon him in one day.

6. The uncessantness of the report of these afflictions, the sound of them all was in his ears at once: as they were all brought upon him in one day, so they are all told him in one hour, yea by the story it doth appear, there were but very few moments between the first and the last. For the Text saith that no sooner had one messenger ended his doleful newes, but another begins, nay they did not stay so long as to let one another make an end; but the Text saith, *While the former was yet speaking, there came another and said, and so while the next was yet speaking, there came another and said, and while he was yet speaking, another, &c.* So that Satan did not give Job so much as the least minute of intermission to breath a while, or recollect himselfe. His troubles both in the acting and in the reporting, were close linked together, like a chain, one with another, and he within them all fast bound, and yet free.

These are observable through the whole Context concerning this great affliction of Job. Now we will consider the afflictions themselves, their several parts, and open the words in which they are presented to us.

Verse 13. *And there was a day when his sonnes and daughters were eating, and drinking wine in their eldest brothers house.*

*And there was a day.* ] To every thing there is a season (saith Solomon) and a time for every purpose under the Sun. God hath a time for his purposes; God hath his day: Man hath a time for his purposes, and so hath Satan: any day will not serve his turn,

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turn, he picks and chooseth. *There was a day*, it intimates a day extraordinary, and there is an expresse addition in the Original, which puts an *emphasis* upon it, and makes it more then a day, there was *that day*, or *speciall day*: So it is used 2 King. 4. 8. *And it fell on a day that Elisha passed to Shunem*, or upon that day, a notable day wherein so many great things were done.

But what day was this? It is explained in the words, in the latter part of the verse. It was a notable day, for it was a day, or that day, *When his sonnes and his daughters were eating and drinking wine in their eldest brothers house.*

There are three things in those words, which prove that this was an extraordinary day.

1. It was a feasting day, and feasting dayes are extraordinary dys.

2. It was an extraordinary, not an ordinary feasting day; For it is said, *they were eating, and drinking wine.* In the beginning of the Chapter (where the feasts of *Jobs* children are described) it is said only, *That his sonnes went every one their day, to eate, and to drink*; But here it is said, that they did *eate, and drink wine*: which notes an extraordinary feast. For still in Scripture, when we read of a banquet of wine, or a feast of wine, an extraordinary feast is meant: Queen *Esther* invited the King and *Haman* to a banquet of wine, not that there was nothing but wine at the banquet, but that addition did imply, that it was a plentiful banquet, a solemn banquet. It is more to make a banquet of wine, then to make a banquet, though scarce any banquet is made without wine. So when there wanted wine, the solemnity and glory of the feast was thought to be blemished, *They have no wine*, saith the mother of *Christ* unto him at the marriage feast in *Cana*. And when the Spouse would set forth the wonderful fulness of spiritual delights, which she had from *Christ*, she expresth it thus, *He brought me into the banqueting house*, the Hebrew word is, *he brought me into the house of wine*; the house of wine notes extraordinary spirituall refreshing. What a banquet had the Spouse for her soul there? *Christ* called her to eat and drink abundantly, to be filled with his love. See the like *Isa.* 25. 6. So *Jobs* children were eating, and drinking wine, for they were at a plentiful and solemn feast that day.

3. It was a day of feasting in their eldest brothers house, that is another thing which proves it was an extraordinary feast day.

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Est. 5. 6.

Joh. 2. 4.

Cant. 2. 4.



It was a feast, and a feast of wine, and a feast of wine in their eldest brothers house, who had a larger estate, a fuller portion, and to answer the dignity of his primogeniture, ought to make a more solemn feast than the rest did: This was the day that Satan picks out and chooses to bring all these sad afflictions upon Job, an ordinary day would not serve his turn; without doubt this was not the immediate day or time, after which he got that Commission from God, *All that he hath is in thine hand*. Satan went away, he would have been at it as soon as he could, but yet he waiteth for a special time, wherein he might do it with greatest advantage; and that is the point I shall observe from this.

*That Satan observeth and watcheth his time to fasten his temptations most strongly upon the soul,* He watcheth a day, there was a day, and there was not a day in the whole year, upon which he could have done it with greater advantage than upon that day. As the merces of God are exceedingly indeared to us by the season in which they come to us: When they come to us in our special deed, how sweet is a mercy then! And as our obedience is exceedingly commended to the acceptation of God, when it is upon a fit day, when it is on the day, wherein he calls for and expects it: And as our sins are exceedingly aggravated, by the season and time wherein they are committed: what sin upon this day? A day of trouble, a day of humiliation? As *Elsha* rebuked *Ge-<sup>2</sup> King. 5. 25.* *bazi*, *Is this a time to receive money, and to receive garments?* &c. Is this a time for thy heart to run out sinfully after the world? So likewise the temptations of Satan and the afflictions which he brings upon the servants of God, are exceedingly imbittered by the season, and he knows well enough, what seasons will make them most bitter; and what can more imbitter a cup of sorrow, then to have it brought us upon a day of rejoycing? *Solomon* tells us, that *as he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that sings a song to an heavy heart;* If joy be troublesome in our sorrows, how troublesome is sorrow in the midst of our joys? *Prov. 25. 20.* Then, Satan could never have found out such a time as this: Must he needs be afflicting the Father, when the children were a feasting? Could he find out no other time but this? Must his teares be mingled with their wine? Must the childrens rejoycing day be the Fathers mourning day? Must Satan needs shew his malice against the Father, when the children were shewing their love one to another? It was

Mar. 4. 2.

a love-feast. Thus he did with Christ; it is observed that when Christ had fasted 40. days and 40. nights and afterwards was an hungry, then the Tempter came, he lays hold of this advantage, he would not come till he was hungry, to perswade him to turn stones into bread. What a strength had this temptation from the season? Who would not make bread for himself if he can, when he is hungry? Had Christ been full, there had not been such an edge upon, such a waight in the temptation. How many doth Satan provoke to turn stones into bread, when he comes to them in their hunger? Thou art in a strait, like to starve and perish, turn stones into bread, that is, procure thy self meat and provision by unlawfull and sinful ways; this is indeed to turn stones into bread. So here at this time when Job was rejoycing (as doubtlesse he did) to see the love and unity of his children; now at this time Satan attempts to turn their bread into a stone, to bruise and break the heart of their tender Father, *Afflictions press most when they are least expected.*

Psal. 126. 1.

Let us observe then this mixture of malice and cunning in Satan, in choosing his time. To carry a man from one extremity to another, puts him upon the greatest extremity: To make the day of a mans greatest rejoycing to be the day of his deepest sorrows, this is cutting, if not killing sorrow. To be brought from extrem sorrow to extrem joy suddenly, doth rather amaze then comfort the spirit of man: It is said that *when the Lord turned again the captivity of Zion, the people were like them that dream;* the change was so great, so sudden, that they were rather astonished and amazed then comforted with it, for a while. So, much more to be hurried from extrem joy to extrem sorrow, from the borders of comfort to the brink of death on a sudden, is not so much to afflict a man, as to confound and distract him. This course Satan takes with Job.

Gal. 6. 10.

*It were well if we could be wise in this respect to imitate Satan, to choose out our day to do good when there is greatest probability of success, as he chose out his day to do mischief: It is the Apostles rule, as you have opportunity to do good; if we could be wise to lay hold upon opportunities, it would be a wonderfull advantage to us; as a word fitly spoken is a word upon the wheel, so a work fitly done, is a work upon the wheel, it goeth on, takes upon the heart both of God and man. Let us consider whether now we have not a season, whether this be not a day that holds*

holds forth to us a glorious opportunity. Surely we may present this day unto you, as a day to be doing in. Let us therefore be as quick in this our day to do good, as Satan was in that day to do hurt. This is a day wherein great things are a doing, and grievous things are a suffering by many of our brethren, therefore you should be working this day, make a day on't. This is a day in which sonnes of Belial, men that will not bear Christ's yoke, are combining to break it, and to cast his cords from them. Then joyn this day, to help Christ; else, as *Mordecai* said to *Esther*; If thou *al-* Est. 4.14  
*together holdest thy peace at this time* (this was a day for *Esther* to work in) *then shall their enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed*: So I may say to you in reference to the present opportunity, if you altogether hold your peace, hold your purses, and hold your hands at this time, at such a day as this, enlargement will come to the Church some other way, but you may be destroyed; who think to hold and keep your peace either by saying or doing nothing: if ever you will appear, this is a day to appear in to do good. Let us be wise to manage and improve our day; that it may never be said of us, as our Lord Christ did of *Jerusalem*: If ye had known, even ye, in this your day, the things which belong unto your peace, *Luk. 19. 42*. It is a sadder thing to have had a season and not to know it, (sc. not to use it,) then not to have had it. *Solomon* tells us, *Eccles. 8. 6*. That, *Because to every purpose there is a time and judgements; therefore the misery of man is great upon him*. Misery cannot be great to a man, because there is a time for every purpose, but because men are either so blind that they cannot see, or so sluggish that they will not make use of the proper time for every purpose. Thus the preacher himself expounds it, *Chap. 9. 12*. *For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds are taken in a snare, so are the sonnes of men snared in an evil time, when it falleth suddenly upon them*. Consider what *Solomon's* experience taught him: Let not your inadvertencie of these times, make you a new experiment of that ancient truth, And leave men that would be wise, especially that pretend to wisdom, to be numbered among, and compared with a silly bird, a silent fish.

Then again, Forasmuch as it was the day of their great feast, of their feast with wine, upon which this great affliction assaulted *Job*, Observe,

That the fairest and clearest day of our outward comfort may be clouded and overcast before the evening. It was as fair a day as ever began in *Jobs* family, a feast, and a feast with wine, and that in the eldest Brothers house, and yet all was darknesse before night.

This is true in reference to ungodly men, great and terrible judgements fall suddenly upon them; their light is turned into darkenesse in a moment, as *Christ* compares it to the dayes of *Noah* and the dayes of *Lot*; As it was (saith he) in the dayes of *Noah*, they did eat, they drank, they married wives, they were given in marriage untill the day that *Noah* entred into the *Arke*, and the flood came and destroyed them all; and as it was in the dayes of *Lot*, &c. both which are in two words set out by the Apostle; when they shall say, peace and safety, then sudden destruction commeth. Thus it is with ungodly men, their Sun often sets at noon, when they say, yea when they conclude all's well, then judgement mixt with wrath is at the door. This is a truth also in reference unto godly men, and the Churches of God, all their outward comforts may be clouded in a day, while they are eating and drinking, not sinfully; but in a holy manner: suppose, as the Apostle adviseth, to the glory of God, yet even at that time all may presently be taken away. And therefore, as the Apostle saith, rejoyce as if you rejoyced not in the creature, and eate as if you did not eat, and buy as if you possessed not. Why? For the fashion of this world, the Scheme of this world passeth away. You see it did with *Job*; in what a goodly fashion was his worldly estate in the morning, how was it drest and adorned in perfect beauty, in all its excellencies (as we heard it before described,) yet before night all the fashion of it past away, and the beauty of it was quite blasted: Therefore you that have great estates, and good estates, estates well gotten, and well govern'd, be not high minded, trust not in uncertain riches; If riches increase, and if they increase in a right way, yet set not your hearts upon them, for the fashion of worldly things quickly passeth away; Riches make themselves wings to fly away, when thou art making doors and locks, bolts and barrs to keep them in. That for the time in the 13. verse.

But what did Satan upon this day?

That is set forth in the 14. verse, and so on. And there came a messenger unto *Job* and said, The Oxen were plowing, and the Asses feeding beside them.

There

*There came a messenger.* ] The Jewish Rabbins and some of the Fathers, tell us that these messengers were Devils, evil spirits in the likeness of men. But surely the opinion hath little likeness with the truth, therefore with Beza, I lay it by and reject it amongst the tales of the Rabbins. These messengers were really the escaped servants of Job, as we shall see afterward.

Now the messenger bespeaks Job thus, *The Oxen were plowing, they were hard at their work, and the Asses were feeding besides them.* The word in the Hebrew is this, *the Asses were feeding at their hand*, or at hand; to be at hand, doth note nearness; in our language we say, such a thing is at hand, or such a man is at hand, the day of our fear is at hand, when we mean they are near; *The Lord is at hand*, Phil. 4. 5. *sc.* nigh unto us for our help. So 2 Thes. 2. 2. It is applied also to nearness of place as well as of time, Neh. 3. 2. where the building of the wall of Jerusalem is described, it is said, *Next unto him built the men of Jericho*, the Hebrew is, *at the hand of him built the men of Jericho*, that is, next to him in place.

Now the messenger describeth all in such a posture, *The Oxen were plowing, and the Asses feeding*: by this to assure Job of the care and diligence of his servants about his business, for the securing of his Cattel, and improving of his ground: as if he should have said, this sad affliction which is come upon thee, did not come through our negligence or improvidence, we were about our business according to our several places; *The Oxen were plowing, and the Asses were feeding by them*, they were not carelessly left to danger, but our eye was upon them, yet notwithstanding they were all surprised and taken away.

From this relation of the posture of Job's servants and Cattel at the time when this affliction fell upon them, we may observe thus much.

*That all our care and diligence cannot secure outward things unto us.* Afflictions may take us in the midst of our best and most honest endeavours. A man may be looking to, and ordering his estate, and yet at the very time, while his eye is upon it, he may see it take its flight like an Eagle towards Heaven; while he is ordering of it, he may see disorder and confusion coming upon it, while he is settling of it by honest care, he may quickly see it unsetled, removed, and all broken to peeces, as it was here with Job; he was in a very good way, his servants were honestly employed, but suddenly

denly all is gone, The Oxen were taken away, and the Asses that fed by them. But who made this attempt? The messenger informs that in the next words:

*And the Sabeans fell upon them.*

סָבָא from *The Sabeans.*] The Hebrew is, *Saba fell upon them*, the Country put for the people, *Saba* for the *Sabeans*. As we use to say, *Spain* made war, and *France* made war, that is, the *Spaniards* made war, or the *French* made war; so it is such an expression, *Saba* fell upon them, that is, the people inhabiting *Saba*.

*Fell upon them.*] The word noteth a mighty violence, they came upon them as from above, they came powring down upon them like a storm. There is such a phrase in war, when they go violently upon a place, they are said to storm the place, to storm the gates of a Castle, or of a City; so here, they fell upon them, that is, they came violently upon them like a storm. In *Prov.* 1. 27: destruction is described to come upon wicked men like a whirlwind.

*Sabeos autem Arabas intellege, qui latrociniiis dediti erant; unde posterior atas eos Saracenos appellavit, non a Sara ut quidam somniant, sed a Saras verbo Arabico, quod furari & latrocinari significat. Unde Saric, Fur, Latro. Drus. in loc.*

The *Sabeans* were a people (as it is concluded by most interpreters) inhabiting *Arabia felix*; neere the Country where *Job* dwelt: And for the manners of these people, it is observed by Historians, that they were a people famous only for robberies, a people that lived by pillage and by plundering of their neighbors, Such a people they were; These *Sabeans* fell upon them, they took away thy Cattell, and have slain thy servants with the edge of the sword.

Here it may be questioned, How or why these *Sabeans* at such a time should fall upon the estate of *Job*? What hurt had *Job* done them? *Job* lived in a faire way with all his neighbors, and kept good quarter and correspondence with them; he was not a man of war or contention, how then commeth it to passe that these fell upon *Jobs* estate and took it away, and upon that day too, in this nick of time?

As when the Widow of *Tekyah* had told a fair tale to *David* about the bringing back of *Abisolom*, the King asked her, *Is not the hand of Joab with thee in all this?* So, when you see such men, *Sabeans* and *Chaldeans* falling upon the estate of *Job*, you may demand, *Is not the hand of Satan in all this?* Yes no doubt. These *Sabeans* fall upon *Jobs* estate, but *Satan* first fell upon the *Sabeans*

2 Sam. 1. 19.

*Sabeans*, and by strong temptations provoked them to do this service.

But how could he prevail upon the *Sabeans*, that they should come and do his business now at this time?

The Apostle telleth us, *that wicked men are led captive by Satan at his will.* <sup>2 Tim. 2.26.</sup> Satan doth lead men captive at his will, while they are as they conceive conquerours, riding in triumph, doing their owne will. These *Sabeans* come to execute their own designs, but Satan had a design upon them, he brought them thus to spoyl the estate of *Job*.

But what could Satan do? How could Satan prevail with these? Can he force men to be his instruments, to execute his designs upon the people of God? Or hath he *Sabeans* and *Chaldeans*, Nations and people at his beck, or under his command?

No, Satan cannot force or compel them against their wils, but as that Scripture saith, *he leads them captive at his will*; and as another Scripture, *he is a Prince of the power of the ayre*, and he *works in the children of disobedience*, yea he *works like a Prince, mightily and powerfully in the children of disobedience*; Though he cannot constrain <sup>Ephes. 2.</sup> them, yet he can work mightily in them to effect what he hath to do.

But how doth he bring them about thus readily and suddenly to act what he projects?

Thus; First, He finds out the temper and disposition of the persons; That Satan can do; he is a great *Naturalist*, and hath a great deale of help to his skill, *long experience*, by both he can goe very far in discovering the dispositions of men, which way their spirits tend; and he found out that these *Sabeans* were a people given to robbery and spoyl, and so fit ministers for him to work by in his design of spoyling the estate of *Job*. Secondly, When he hath found out the naturall temper or state of a mans heart, he can lay a baire of temptation suitable to that inclination and desire: finding out a people given to spoyl, he presently sets before them rich spoils, these are a taking object. See, yonder is a brave prize for you, yonder is a rich man, his estate will be good plunder, yonder are Oxen and Asses store, there's good booty to be had. Thus finding out their disposition, he presents or holds up an object to them which hits it fully. Thirdly, Satan deales with man to draw him to his purpose a degree further, *sc.* by injecting and casting into the mind the motion to do this:

Ioh. 13. 2.

A&amp;S. 5. 3.

1 Chro. 21. 3.

He not only presents such and such a thing, such and such an opportunity, but he casts in and injects the motion. As it is said of *Judas*, that the Devill put it into his heart to betray Christ; The Devil being a spirit hath access to our spirits, and can convey himself into them, and instill his suggestions: as the Lord Christ did breath upon his Disciples, and so they received the Holy Ghost, and were filled with the Spirit; So Satan breaths filthy suggestions into the spirits of men, and fills them with all manner of wickednesse, malice, unrighteousnesse, he fills them with the spirit of Hell: *Why hath Satan filled thine heart, saith Peter to Ananias?* Satan had fill'd his heart to *lie*, to the Holy Ghost; Thus he instilled these thoughts of gain by robbery and murder into the *Sabeans* and *Chaldeans*, and filled their hearts brim full: Then they resolve to act it with the hand, and so they become his instruments. Lastly, Satan can do somewhat more then inject and suggest such thoughts; he can mightily irritate and provoke, and stir up the heart to be willing to give entertainment to such a motion. He not onely barely presents his temptation, but vehemently backs it, and will give no rest to a man till he yeelds it: As it is said of his tempting *David*, that *Satan stood up and provoked David to number the people*: He did not only inject such a thought into *David*, but he provoked him, he never let him alone, but followed him, solicited him to it. This Satan can do; And yet he cannot presse men to take up Armes for his designs, all those that fight under Satans colours are *Voluntiers*, he never constrains any, neither can he, the will is never forced by him, neither can it be. Satan uses no compulsion beyond a moral persuasion well set on; he can but vex us (as the *Midianites* did *Israel*) which his wiles. He is an *Achitophel*, not an *Alexander*, a *Machiavill*, not a *Cesar*.

This is the manner of Satans working in the children of disobedience. All these things he can do; yet I beleve he is not always put to do all these upon every one over whom he prevails. Some come to this work on easier terms then others. He needs not provoke and solicit them, a suggestion wins them. The very sight of an object overcomes them: Yea some stand ready offering their service unto Satan, and setting themselves to work any wickedness he will employ them in. I have shewed you the most that Satan can do; I conceive he had not much to do with these *Sabeans* to invite them to this war: *That which is in motion*



tion is easily moved. And as we say, *He must needs run whom the Devil drives*, so the Devil needs not drive them who are running of themselves.

It being opened, what these *Sabeans* were, and how they came into the service of Satan, what made them take up Arms, as it were, in his cause; we may observe from hence,

First, *That wicked and ungodly men while they satisfie their own lusts, are but doing the worke of Satan and executing his designs.* These *Sabeans*, though they did not think it, yet they came upon Satans errand: So God, when he doth justly use wicked men to punish or correct his people, they doe their own will, and they have their own way; but God hath his way too, he overrules them to effect his businesse at that time; As it is said of the King of *Assyria*, *O Assyrian, the rod of mine anger, I will send him against an hypocriticall Nation, and against the people of my wrath will I give him charge; Howbeit he meaneth not so, neither doth his heart thinke so*, Isa. 10. he hath purposes of his own. So they that are agitated by Satan and provoked by him, they think not so, they think not they are doing the will and work, the dirty drudgery of Satan, but the truth is, they do nothing else all the while: *You are of your father the Devil, and his lusts will you do*, saith Ioh. 8. *Christ to the Jews*, while they do their own, they fulfill the lusts and designs of Satan. As it is said in the *Revelation*, *The Devil shall cast some of you into prison*; it was not the Devil in person, Revel. 2, 10. it was the Devil in his seconds or servants; and these men little thought that they did the Devils service at that time, if one should have come and told them, you are now doing the Devils work, and undertaking a peece of service for him, you are so many instruments and agents for Hell; they would not have beleaved it, but the truth is, it was the Devils work, and they did it so devilishly, that from both it is said the Devil did it, he cast some of them into prison. It is a fearful thing to persecute or oppress the people of God, such in serving their owne lusts, are indeed the right hand of Satan, the Devils hirelings.

Secondly, Forasmuch as Satan will have *Sabeans* and *Caldeans* to afflict *Jobs* estate, (he could have destroyed all himself if he pleased. Good Angels have mighty power, and so have wicked Angels too, if God will let them alone to put out their power: therefore they are called *Principalities and powers*. Satan had Ephes. 6. leave, he might have taken what course he would with the estate

of *Job*: he doth not call in the *Sabeans* and the *Chaldeans* to this work, because he could not do it himself; No, it is because he would work by others, he would have instruments.) Note from hence;

*That Satan loveth to draw others to be partakers with him in his designs.* Though he can doe his work alone, yet he will have man joyn with him in it, if he can: And in this he imitates God himself, who hath an almighty power, is able to do all things alone if he please, yet he usually calleth in instruments: He is able to convert alone by the motion of his Spirit, but he will have Preachers to convert by the ministry of the Word: He is able to protect his people from their enemies by his own strength, yet he will have Armies mustered to do it by. And why doth God chuse to work thus? There is a double good in it. He doth it that he may do good two ways at once. First, His creature is saved and relieved, that's one good. Secondly, Men who are employed as instruments are honoured and respected; They having given helpe to God in such a cause, (so he interprets it, *a coming forth to help the Lord against the mighty*) God gives them honour in the eyes of all his servants; there is another good. So Satan, while he setteth men a work, *Sabeans*, *Chaldeans*, and others to do mischief, he doth a double mischief at once; he doth mischief to *Job* or others whom he afflicts, and he doth mischief to his instruments, he makes these sin, as he makes others suffer: If he carry on the work alone, they suffer, but others do not partake in the guilt of the sin; but now when he useth instruments to effect his wicked designs, he makes one miserable and the other wicked. This is one of Satans methods; he will work by means, and do his businesse by the hands of men, that he may at once do a double mischief.

Thirdly, In that these *Sabeans* and *Chaldeans* are observed in Histories to be a people given much to robberies and spoil, and these are the men whom Satan picks out for this businesse. Observe;

*That Satan suiteth his temptations to mans naturall temper and inclination.* Whensoever he tempteth, he takes this advantage if he can discover or obtain it. He is wiser then to set sail against wind and tyde, to row against the stream; Therefore he labours all he can to find which way the stream of every mans affections runs; and to what sins his relations, his calling or his opportunities

nities, lay him most open and obnoxious, accordingly he lays his snares and spreads his net. When he meets with a proud man, him he tempteth with high thoughts: When he meeteth with a covetous man, him he tempteth to the love of the world, he lays a golden bait of profit before his eyes: The adulterous he leads to the Harlots house. For howsoever it be true, that every man hath in him a principle suiting to every sin, yet it is a truth too, that every man is not equally active for, or dispos'd unto every sin, and every man hath not every particular sin predominant in him; now Satan when he seeth what is predominant in any man, then he fashioneth and frameth a temptation suitable: He perceived these Sabeans were given to rob and spoil, and he sheweth them a desirable booty.

*And have slain thy servants with the edge of the sword.*

This is a further aggravation of the affliction, they did not only fall upon Jobs cattell and took them away; but they slew his servants. A mans servants are neerer to him then his Cattell, then his Oken, and his Asses; servants are next unto our Children. So that this was an heightning of Jobs sorrow, not only are your cattell gone, but your servants are slain, and they are slain (saith he) *with the edge of the sword*; the word in the Hebrew is *they are slain with the mouth of the sword*.

We read in Scripture sometimes of the *face of the sword*, and sometime of the *mouth of the sword*. As Isa. 31. 8. where we translate, *they shall flee from the sword*, the Hebrew is, *they shall flee from the face of the sword*; The like Text you have, Jer. 25. 27. Now when the Scripture speaks of the *face of the sword*, it is meant of war coming, or war preparing and approaching. But the *mouth of the sword* is war inflicted, war acted. This phrase, the *mouth of the sword*, is used to shew that the sword is a great devourer: Deut. 32. 42. *I will make mine arrowes drunk with blood, and my sword shall devour flesh*. War hath a terrible face, it hath a wide mouth and sharp teeth, *They have slain thy servants with the edge of the sword*, the mouth of the sword hath devoured them.

At this day we have great cause to have our hearts deeply affected with this thing. There hath been (as it were) the face of the sword a great while looking towards us, but now there is the very mouth of the sword gaping at us, yea tearing, gnawing, and devouring

vouring the flesh and bones of thousands amongst us. Where the Sword comes it will devour; war is a great judgment, one of Gods fore judgements, the forest of all Gods outward judgments. *David* chooseth the pestilence rather than the Sword; the pestilence is a devourer, but the Sword is a greater devourer. And though the Prophet *Jeremiah* in his *Lamentations* makes famine a forer judgment then the Sword (Cap. 4. 9.) *They that be slain with the Sword are better then they that be slain with hunger*; Yet the Sword is in this worse then famine, because usually it is the cause of famine. The Sword cuts off food, the support of mans life, as well as the life of man. While the Sword is making it self fat, it hath famine in the belly of it.

We need not go to *Jeremy* or *Josephus* for the proof of this, in *Jerusalems* *Babylonian* or *Roman* desolations: sad *Germany*, bleeding *Ireland*, are neer woful witnesses and spectacles of it at this day. The Sword hath open'd a way for famine to enter both, and which of the two hath eaten most flesh, is hard to determine. Let us cry earnestly to God that the mouth of the Sword may be stopped, or continued open only to devour those who would devour the man that is more righteous then they; let us pray that blood may be spared, or none but corrupt blood spilt. *Spare thy people O Lord*; It is (I confesse) one of the saddest prognosticks in my observation against this Nation: That God hitherto hath made little difference. Our Sword hath not yet been taught from Heaven to distinguish of men. Precious blood hath been drawn; and men whose very hairs were all numbred (that is, highly priz'd) by God, have been numbred among the slain. It must satisfie us that the will of God is so. The answer which *David* gave *Joabs* messenger is good settling counsel now (2 Sam 11. 25.) *Let not this thing displease thee* (He speaks this after the fall of noble *Uriah*) *for the sword* (not by accident but decree, not casually but providentially) *devoureth so and such* (as the Hebrew elegance hath it) *one as well as another*, so we translate. It is mercy, we are not all consumed by this eater, as in the Text ye may read all the servants of *Job* were, excepting one, only one got out of the mouth of the sword, it eat up all saving one, and he was saved, that by the report of this destructive sword he might destroy *Job* himself.

And

*And I onely am escaped to tell thee.*

The Word in the Originall is double, *Tantum ego, solus ego*, only I, *I alone am escaped*, as if the man should have said between horreur and amazement, much adoe I had to get away without losing somewhat of my self, I only single, single I got away and escaped. The sword was very hungry, when but one man of all *Jobs* servants escaped the teeth of it.

But how cometh it to passe that this one man escaped?

Certainly, as I said before, the hand of Satan was in this also. For howsoever the Lord ordered and disposed all these things, yet he let Satan worke in his circle, in his compasse to contrive things as he pleased himself, the most aptly he could imagine, to afflict and trouble *Job*, therefore there is somewhat in it, no good will (I beleve) to *Job*; that this one man had the favour of quarter, or the mercy of an escape.

It was not out of any compassionate respect to *Job* that one of his servants comes home alive. It was rather to increase the affliction of *Job* and for the perfecting of his sorrows: this man was not slain, that *Job*, may be more deeply wounded. There are two reasons which may be assigned why one man escaped out of every one of these calamities.

First, That the report of his affliction might come suddenly to him. A man that escapes out of such a danger needs no driving, his fear will add wings to his feet, he will run home again.

Secondly, For the certainty of it. Reports flye abroad, they may be false, *Fama mendax*, fame is a lyar. *Job* might have had such reports from his neighbours in the Country, all your cattel are seized upon, and all your servants are slain; and *Job* might sleight it and say, This might be but a rumour, I give no credit to it: Therefore Satan lets one of his owne servants come frightened home with the news, one that was there, one that was an eye-witnesse, one that *Job* knew, one that had no reason, much lesse the boldnesse to bring false tales to him; that so the report coming speedily and certainly, his heart might be smitten presently. It is some abatement of an evill to have but a colour to doubt of it. If we can but lay hold of any circumstance which renders an evill report improbable, and may for a while strengthen our unbelief of it, we may in that interim get more strength of faith to bear it, when we see it is certain and unquestion-

unquestionable. There was no mercy in such a sparing.

And we may observe out of it, that which Solomon speaks of the mercies of the wicked is most true of Satans; *The very tender mercies of Satan are cruel*, the best of his mercies, his sparing is woundings; he never spareth but with an intent to do further hurt. *Jobs afflictions had not gone so deep, if this man had not been left to bring the message.*

It followeth,

*Verse 16. While he was yet speaking there came also another and said, the fire of God is fallen from Heaven and hath burnt up the Sheep and the servants and consumed them, and I only am escaped alone to tell thee.*

In this verse we have the second charge which this great enemy gives Job, *While he was yet speaking there came also another. Afflictions seldom goe alone*; And therefore when one affliction is ended, look another should begin, and labour to prepare for it. Job having received this message of the losse of his cattell and death of his servants, while the messenger was yet speaking, a second comes with a sadder story then that. Satan would not give him the least breathing or intermission, *while he was yet speaking*, one evill treads upon the heél of another; as wave overtakes wave in the sea; so it was here, here was wave after wave, to overwhelm his spirit. And as it is said in the Revelation, concerning him that sate on the white horse, that he rid out conquering and to conquer; there was no intermission of his victories; so Satan goeth forth afflicting and to afflict, vexing and to vex, tempting and to tempt, he will never give over. *While he was yet speaking, there came also another, and said, the fire of God is fallen upon thy sheep.*

### *The fire of God.*

Why is it here called the *fire of God*? Some conceive it is called the *fire of God*, because sent from God: that is ascribed to God, which comes from God, as that Gen. 19: 24. where it is said, that the Lord did rain fire and brimstone upon Sodom out of Heaven from the Lord; or Jehovah did rain from Jehovah fire upon Sodom to consume it: And Levit. 10: 2. it is said, *That a fire went out from the Lord and consumed Nabad and Abihu. Elijah procures*

cures fire from Heaven to consume the *Captaines* that came from the King to take him, 2 *King.* 1. 10, 12. The *Psalmist* speaking of the plagues of *Egypt* (*Psal.* 105. 32.) saith that the Lord sent flames of fire in the Land; So some expound that place, *Psal.* 104. 3. He maketh his Angels spirits, and his ministers a flame of fire, that is, he useth flames of fire for his ministers, for his messengers; God sometimes sends a fire on his errands, though we know that place is applyed to the Angels by the Apostle, *Heb.* 1. 7.

But here rather it is called the fire of God in another regard; for howsoever this fire was sent of God, as all afflictions are; yet because the immediate kindler of it was Satan, he had the power put into his hand; therefore this was not a fire (in that sense as those other fires are said to be) sent from God. But it may be called (as usually in Scripture) the fire of God, because of the strangeness of the fire, it was a wonderfull, an extraordinary fire; and so it is very ordinary in the Hebrew to use the name of God, *El*, *Elohim* or *Iehovah*, as an Epithite, as an additionall word to heighten the excellence or rareness of things. We finde that phrase often, A man of God, the Hebrewes say to call one a man of God, is as much as to say, he is an extraordinary man, a man of an excellent spirit, a prophet, a Holy man: In that Psalm where the Church is shadowed under the similitude of a Vine, it is said, She did send forth her branches like the goodly Cedars: So we translate it, the Originall word is, She sent forth her branches as the Cedars of God; that is, excellent Cedars, tall and extraordinary Cedars. In *Psalme* 36. 6. comparing the love of God to great Mountaines; Thy loving kindnesse is as the great mountaines, the word is, like the mountaines of God: *Psalme* 65. 9. Thou refreshest it with the River of God, that is, with an excellent River: *Cant.* 8. 6. speaking of love and of jealousy, Love is strong as death, jealousy is cruell as the grave, the coales thereof are coales of fire, which hath a most vehement flame, the word in the Originall is, a flame of God; the coales thereof are coales of fire, the flame of God, that is, as we translate it, a vehement flame. So here the fire of God, that is, a strange fire, an unheard of, an unusual fire, a vehement fire, such a fire as had not been seen nor observed before. Therefore the Hebrewes call extraordinary things the things of God; because indeed all the wonders and excellencies, all the glory and goodness that is in creatures, is but a foot-step, a print or drop of that excellency and glory and power that is in God;

God, therefore every thing that is most excellent, is ascribed unto God. It is most equall that his name should be stamp't upon all excellent things in the creature, who is the cause of all creature excellence. This fire being a strange and extraordinary fire is said to be the fire of God.

*Fulgur maximum, Jun.*

This fire of God is conceived to have been some terrible flash of lightning, which in a moment destroyed and consumed the sheep and shepherds. And this is more probable because it is said; to fall down from heaven, that is out of the aire; for so often in Scripture, heaven is put for the aire, the middle region of the aire, where Satan hath great power, therefore he is called, *the Prince of the aire*; He can do mighty things, command much in that Magazin of Heaven, where that dreadfull Artillery, which makes men tremble, those fiery Meteors, thunder and lightning, are lodged and stored up. *Satan let loose by God can do wonders in the aire*; He can raise stormes, he can discharge the great Ordnance of Heaven, thunder & lightning, and by his art he can make them more terrible and dreadfull then they are in nature. *If the skill and art of man can heighten naturall things, then much more the skill of Satan.* I doubt not but many fearfull impressions are made in the aire by devils, carrying nature (by Gods permission) farre above its owne course, and these are properly *marvels* or *wonders*, (such as the magicians wrought in Egypt by the help of Satan) for miracles are quite out of the devils sphere. But he can do wonders; and such was this fire falling from Heaven, &c. *A marvell or wonder is nature mightily improved, a miracle is nature totally crossed, if not contradicted.* Observe this for the nature of that fire; the effect of it followes in the next words.

*It hath burnt up the sheep and the servants, and consumed them.*

The word in the Originall is, *It did burne them and eat them up.* Fire is a devouring element. Devouring fire, as before a devouring Sword, these were devouring judgements upon *Iob*. Yet it doth not necessarily inferre that the sheep were all burnt to ashes; but that the sheep were all killed by that flame of lightning that came from heaven; for it is said of *Nadab* and *Abihu* (of which wee spake before) that a fire went out from God, and did consume them, it is the same originall word that is here in the Text, *A fire went out from God, and did eat them up, yet wee*

know



know their bodies were not consumed, for they were carried out to their buriall and their garments were upon them. So that this consuming doth not note the burning of things to ashes, but a striking of them to death; it is a devouring fire, because it is a destroying fire, it takes away life: and thus lightnings kill rather by piercing and penetrating than by consuming and devouring.

But now here it will be questioned for the further opening of this, why Satan chooses thus to consume the sheep with fire? why doth he not rather use spoylers to take them away? He could doubtlesse have got the *Sabeans* to have fetched away the flocks of sheep, as well as the droves of greater cattell; he could have procured them easily: why then doth he cause fire from Heaven to come down, the fire of God to consume them?

I answer, his reason for this was to put the greater sting into the affliction. He would not have the sheep taken away after the same manner that the Oxen and Camels were, that he might aggravate *Iobs* trouble, and provoke him if he could to be passionate against God, yea, and (for that was his great designe) to blaspheme God; therefore he procures fire from Heaven to fall upon the sheep, thereby to beget an opinion in *Iob* that God was now become his enemy as well as man. When we suffer from man, then the afflicted soule flies to God, makes his complaint and moane to him; as doubtlesse *Iob* did when he heard of those cruell *Sabeans*, and what they had done; but lest *Iob* should resort in his thoughts to Heaven, and comfort himself in God again, the next messenger telleth him that God is his enemy too, that the fire of God is fallen upon the sheep, an extraordinary fire; as if he should say, God fighteth against thee as well as the *Sabeans*; Alas, now to whom should *Iob* make his moane! That speech of *Eli* concerning sinne may well be appled to suffering. If one man sinne against another the Iudge shall iudge him, but if a man sin against the Lord, who shall intreat for him? So if a man suffer from men, he may goe unto God, but if God himselfe do appear to be an enemy and to fight against us, to whom shall we goe? Indeed *Iob* knew how to goe to God, though he did appear as an enemy; but that is the greatest straight, and to doe thus notes the greatest spirituall both skill and strength.

Hence observe,

That Satans great designe against the people of God or any servant of God is to provoke them to ill thoughts of God, to perswade them

them that God is their enemy, to bring the love and good will of God into suspicion; therefore he causeth this great fire, and (it is like) formed the servants language in that cutting phrase, *The fire of God is fallen upon the sheep.* Thou canst not put this off, as thou mightest do the other; and say, this is but the malice or the covetousnesse of the *Sabeans*, that rob'd me of my goods, and slew my servants; No, thou shalt see now that God himself is angry, Heaven frownes upon thee, the fire of God from Heaven consumes thee. Turne over the records of all antiquity, and see whether God ever dealt thus with any, but those cursed *Sodomites* upon whom God rained fire from Heaven; Thou who comest so near them in the punishment, hast reason to judge thy selfe not farre behinde them in sinne.

Secondly observe,

*Those afflictions are most grievous wherein God appears to be against us.* The malice of devils and the rage of men may be endured, but who can stand before God, when he is angry? *If God doth but withdraw his comforts, the soul sinks under smallest trials,* how then can it stand if God should reveal his wrath against us, when we are in great trials?

It may here be questioned, why the sheep were consumed with fire, rather than any other of his cattell, rather then any other of his substance?

There are two things in that. First, the Sheep were used in Sacrifice. *When the dayes of their feasting were ended,* Job offered sacrifice, and the sheep chiefly were offered in Sacrifice. Now Satan by consuming the sheep hoped to fasten this upon Job, if possibly he could, that God was angry with his very Sacrifices, God was angry with his services. As if he should say, *Doest thou thinke that the offering up of thy sheep in sacrifice hath bene pleasing to God?* Certainly if the fire of those Sacrifices had delighted God, if he had smelt a savour of rest in them (as he is said to have done, when Noah offered Sacrifice after the flood, Gen. 8. 21.) *Hee would never have sent a fire from Heaven to consume them* That is conceived by Expositours to be an especiall reason why the sheep were consumed, namely to cast Job upon this apprehension, that his very Sacrifices were rejected of God: that he might conclude of himself (as Solomon saith of the wicked) that *his sacrifices were an abomination to the Lord,* and to shew that God would now have no more of his Sacrifices, God himselfe made

one

one Sacrifice of them all. But *Origen* brings in *Job* excellently retorting this suggestion upon Satan. I sacrificed now one and then another of my Sheep to God, but now blessed be God, who hath accepted all my flock as one burnt-offering.

Again, the Sheep were consumed by fire, as to make *Job* conceive that his former services were rejected, so to take him off and discourage him from offering any more such services; to make him despair of ever thriving in the way of those duties: and conclude, surely God is so angry now, that all my services, all my sacrifices will never appease him nor profit me: therefore I were as good lay by these duties as performe them, when I get no good. This is a dangerous temptation; if Satan by such prejudices against holy duties, can cause us to lay them by, the day is won: for then the soul is left naked & unarmed. We have not then so much as a bull-rush in our hands to smite him, or a paper breast-plate to secure ourselves. If we give over praying and seeking, we have no ground to expect Christ either assisting or protecting us. That for the second affliction.

*While he was yet speaking, there came also another & said, The Caldeans made out three brands, and fell upon the camels, and have carried them away, &c.*

This is the third affliction, the taking away of the Camels, the destroying of the servants that waited upon them. There is not much to stay upon in this; having before opened most of the passages of it in the 15. verse.

*While he was yet speaking there came also another, and said, The Caldeans made out three Bands.* Caldeans sometime note a condition or a ranke of men, such as were Diviners, Soothsayers and Astrologers, these are in Scripture called Caldeans. As the Indians called such skilfull persons *Gymnosophistes*, and the Persians called them their *Magi*, and the Romans called them *Augures*, so the Assyrians called them Caldeans. When *Nebuchadnezzar* dreamed a dream, it is said, that he sent for the Diviners and the Astrologers, and the Caldeans; and afterward the Caldeans take up all, he said to the Caldeans, and the Caldeans said to the King: The Caldeans were put for all those that undertooke the art of Divining and interpreting dreams. But here by the Caldeans, are to be understood, not a condition of men, but a Nation of men, or the people inhabiting *Caldea*: frequently spoken of

Hab. I. 6, 7.

by the Prophets, and described to the life by the prophet *Habakkuk*, chap. I. where the Lord threatned to send the *Caldeans* against his people, and then describes them, *That hastie and bitter Nation, their Horses are swifter then the Leopard, and more ravering then the evening Wolves*: such a kind of people they were who were stirred up by Satan to take away the Camels of *Iob*.

These are said to make out three Bands to spoile; They were a people like the *Sabeans*, delighting in warre and robbery; so much the Etymologie of their Name *Chasdim*, (which is the word in the Originall) implieth, being derived from *Sadad*, which signifieth to rob and spoile. These were a wicked generation, yet these prevail over the estate of *Iob*; *victory doth not alwayes attend a just cause.* The way of the wicked often prospers, and the way of these wicked *Caldeans* prospered so often, that the Prophet *Habakkuk* complains to God as one scandalized at it: *Thou art of purer eyes then to behold evil, and canst not look on iniquity, wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous then he?* If ever we should be brought upon a like case, to argue it thus with God, or (as *Jeremie* did, chap. I 2. 1.) to plead with God about his judgements, let us remember to establish our hearts (before we open our mouthes) with the Prophet *Jeremies* conclusion in that place, *Righteous art thou O Lord*, though the wicked devour the man that is more righteous then he. It is very rare that God makes one good man his rod to scourge another: he usually makes the worst of men his rod, his staffe, his sword, to inflict either trials or judgements upon his people. The dirty Skullion scowres the silver vessell, and makes it both clean and bright for his masters use.

Verse 18. *While he was yet speaking, there came also another and said, Thy Sonnes and thy daughters were eating and drinking wine in their eldest Brothers house.*

Verse 19. *And behold there came a great winde from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*

**T**His was as the fourth and last, so the greatest of all Satans assaults, the most fierce and terrible charge that *Iob* had all the day, and Satan reserves this untill the evening, till *Iob* was spent  
and

and spiritlesse as he hoped. I shall note this in generall from it.

That Satan usually keepes his greatest strength and most violent temptations unto the last. When he thinks we are at the weakest, then he commeth with his strongest assaults. If Satan had sent Job word of the death of his children first, [all the rest would have been as nothing to him: he would not have regarded the losse of his Cattell when he heard that all his children were crushed to death by the fall of the house. As some one great evill falling upon us, takes the heart off from having any sense or joy in a lesser good; so one great evill swallowes up the sense and feeling of a lesser evill: that great evill which fell upon the Wife of Phineas, when she heard that the *Arke of God was taken*, afflicted her so extreemely, that she could not at all rejoyce in the birth of her sonne; she had no sense of that. Here was therefore the cunning of Satan, lest Job should have lost the smart of the lesser afflictions, lest they should have been all swallowed up in the greater, he brings them out in order, the least first; the greatest is reserved for the last. We observe in warre, that when once the great Ordnance are discharged, the Souldiers are not affraid of the Musket; so when a great battery is made by some thundering terrible judgement upon the soule, or upon the body or estate of any man; the noyse and fears of less evils are drowned and abated. Therefore Satan keeps his greatest shot to the last, that the small might be heard and felt, and that the last coming in greater strength might find the least strength to resist it.

And that this was a greater affliction then any of, or then all the former; is so clear that I shall not need to stay long in the confirming of it, only to quicken the point a little, take notice of the greatnesse of it in five respects.

First it appeareth without controversie to be the greatest of all, because it was upon his children: a mans children are more then all that he hath in the world: a mans children are himselfe, every child is the father multiplied; A son is the fathers bowels: and therefore when Paul wrote to Philemon concerning Onesimus, whom (saith he) I have begotten in my bonds; (sc. to the faith of Christ.) Receive Philem. v. 23. him who is mine own bowels; A spiritual son is the very bowels of a Minister; he doth but allude to a naturall son; a son is the very bowels of the father; this affliction reached unto the very bowels of Job himself; Satan had no leave to afflict the body of Job, and yet you see he afflicts him in his very bowels.

Secondly,

Secondly, The greatnesse of it is seen in this, his children were all taken away; To loose all our children is as grievous as to lose an only child; Now that is made a cause of the highest sorrowes, Zach. 12. 10. *They shall mourne for him, as one that mourneth for an only sonne*: that is, they shall mourne most bitterly. Now as the measure of mercies may be taken by the comforts which they produce, so we may take the measure of an affliction by the sorrow which it produceth; And that is the greatest affliction which causeth the greatest sorrow.

Thirdly, it was a further greatning of the affliction, that they were all taken away suddenly. Had death sent them summons, by its usuall messenger sicknesse, but a day before to prepare themselves, it had much sweetned the bitternesse of this cup; but to heare they were dead before he knew they were sick; yea when he thought they were merry and rejoycing, how sad was this?

Fourthly, that they dyed a violent death, by a mighty wind casting the house downe upon them. Had they dyed in their beds (though suddenly) it had been some ease to the Fathers heart: violent death hath an impression of wrath upon it. And men can hardly judge well of those, who fall by such judgements. Suspicion will arise, if censure passe not from better men then *Barbarians*, if they see a viper on the hand of *Paul*, Act. 28. It is more then probable from our Saviours question, that those eighteen upon whom the Tower in *Siloe* fell, and slew them; were commonly supposed greater sinners, or sinners above all men that dwelt in *Hierusalem*, Luk. 18. 4.

Fifthly, They were all taken away when they were feasting; and this did exceedingly aggravate the affliction upon *Job*, that his children were all destroyed feasting; for you know what the thoughts of *Job* were concerning his children at their feasting; after they had done, he offered burnt-offerings according to the number of them all, for he said, *it may be my sonnes have sinned and cursed God in their hearts*. Now at this time, when Satan knew that *Job* was most solicitous lest his children should sinne, at that time doth he destroy them; that so their father might be afflicted with the thought, that his children dyed unreconciled to God, that they died with sinne upon them unrepented of: That they died a double death, death at once seising upon both soul and body. This then was a further degree of Satans malice, to wound, vex and grieve the spirit of *Job* unto the utmost. How sadly and passionately

ly did David lament Absoloms death? Some conceive this was the head of the Arrow that pierced him, because he feared his sonne died in a sinfull condition, he was sodainly taken away in his rebellion, unreconciled either to God or man. Such a thought might fall upon Job's heart; my children are sodainly dead, and dead feasting, it may be they forgot God, it is possible they sinned in feasting, and cursed God in their hearts. Alas my children died before they could so much as thinke of death: I feare they are gone rejoicing to Hell, where they shall weepe for evermore. Doubtlesse Satan did or might fasten such a temptation upon his heart who was so tender of his childrens souls, and so fearefull of their sinning in feasting. So then it is cleare from all these particular considerations, that this was the greatest afflictions.

Be prepared then, not onely to receive another affliction, but to receive a greater affliction, and have thoughts of receiving the greatest affliction at the last. Satan will come with his strongest assaults when thou art weakest. At the time of death when he seeth hee can doe no more, but that he must then doe it, or never doe it, then thou shalt be sure to have the strongest temptations.

It should therefore stirre up the people of God, still to looke for more and more strength to beare afflictions and tentations, and to beg from Christ the greatest strength at last; because they may justly feare the greatest temptations at last. If as Satan doth greaten his temptations, Christ doth greaten his assistance, wee shall bee able to beare them and be more then conquerours over them.

So much of this fourth charge in the generall; I shall now open the words more particularly (for those in the 18. verse I shall not need to say any thing of them, they have been handled before at the 13. verse, which runnes thus; *And there was a day when his sonnes and his daughters were eating and drinking wine in their Eldest Brothers house,*) The 19. verse describes the manner of this triall; *And behold there came a great wind from the Wilderness,* &c.

And Behold.] Ecce or behold, in Scripture ever notes more then ordinary matter following. 1. Great things call for attention. 2. That which is sodain and unexpected, calls us to behold it. 3. Rare things, things seldom seen, invite all to see and wonder at them. Here is matter of admiration. What God threatens in the Law, he seemes to fulfill upon Job. *I will make their Plagues* Deut. 28. 59.

Z

wonderfull

wonderfull. There is no Ecce prefixed to any of the former three afflictions; but this as being the most strange and terrible, comes in with an Ecce, And behold—

Ventus a violentia & vehementia nomen habet, quod veniat abunde, & magna vi irruat in unum aliquem locum.  
Magis. Phys.

There came a great winde] It was a winde, and a great winde that came. The winde is elegantly said to come (as the Sun) out of his chamber, and rejoycing as a strong man to run a race, *Psal.* 19.5. Hence the word which the Latines use for the winde, is derived from a word that signifies to come. Because the winde comes with force and violence. The wind (in the nature of it) is an exhalation arising from the earth, drawne upwards by the power of the Sun and other Heavenly bodies: but meeting and conflicting a while with the cold of the middle region of the air, is beaten back again; And being so light that naturally it cannot descend, and so resisted that it cannot peaceably ascend, it takes a course betweene both, slanting with mighty violence through the air. Thus Philosophers teach. This winde is said to have been a great winde: great in quantity, much winde, a large winde; great also in quality, a vehement, boisterous, angry wind.

Further, this winde is described by the coast or quarter from which it breathed.

מערב  
הסוכה.

From the wilderness.] Or as the Hebrew is, from beyond the wilderness; from the other side of the wilderness this winde came.

A regione deserti. vel. a trans desertum.

Winds are differenced by the quarters or points of the Heavens out of which they blow; This winde is described by the place from whence it came, from the Coast out of which it was raised, it was from beyond the wilderness.

There were many wildernesses. Here wilderness is set down indefinitely. There was the wilderness of *Maon*, and the wilderness of *Ziph*, and many other wildernesses spoken of in Scripture. What wilderness was this?

It is conceived, that this was either the wilderness of *Idumea*, or *Edom*, spoken of *2 King.* 3. 8. or else it was *Arabia* the Desert, which is by way of eminency called *The wilderness*. It came from the wilderness, that is, it came over that part which is called *Arabia desert* or *Arabia* the wild.

When it is said, this winde came from the wilderness, the coast is cleared, but the cause and stirrer up of this winde was concealed. A winde came from the wilderness; but how this wind was raised, and this storm was blown up, there is no mention. Wee must charge it on him who was the contriver and director of all this mischief;



mischiefe; Satan Prince of the aire raised up this mighty winde.

Windees are said sometimes to come from God; As *Exod.* 10. 13. *The Lord brought an East-winde upon the Land of Egypt that it was covered with Locusts, (one of the plagues of Egypt,) And verse 19. The Lord turned a mighty West-winde which tooke away the Locusts. And Numb. 11. 31. There went forth a winde from the Lord, and brought Quails from the Sea, Jonah 1. 4. The Lord sent out a great winde into the Sea.* The Heathens (who divided the World among sundry Gods) gave the windes to *Aeolus*, whom they supposed to have them all shut up and locked close in his lodge till he gave them command to fly abroad. It is an argument of a divine power to rule the winds. Who is this say those Sea-men, *Mat. 8. 27. that even the windes and the sea obey him.* As God onely causeth the Sun to shine, and the raine to fall, so the windes to blow. The wind is originally in the hand of God, *Hee gathers the winde in his fists (saith Agar of God,) and sendeth it which way hee pleaseth.* But the windes were put for that present into the hand of Satan, and he had leave to raise a storme for this speciall purpose. So then, there came a great winde from beyond the wilderness, that is, Satan stirred up a mighty wind in those parts and quarters, which came—

And [smote the foure corners of the house, and it fell upon the Young men, and they are dead.] Here wee see what was the worke of this winde. As it is described by the Region from whence the winde came, so by the effects which it wrought being come; *It smote the foure corners of the house;* The Hebrew word is the same used *verse 11. Touch all that hee hath.* According to Satans sense, this winde touched the foure corners of the house. The corners of the house are the strength of the house, and the foure corners are all the strength. Christ is called the Corner stone, because hee is the strength and binding of the Church, hee holds all together. This winde smote the foure corners at once; It may seeme very strange, that one winde, a winde described to come out of one quarter, a southern winde, as this is conceived to have been, comming from the wilderness, that this one winde should strike all the foure parts of the house together: must it not be a winde from the foure quarters of Heaven which strikes the four corners of a house? I answer, this was an extraordinary winde, there was a wonder carryed on the wings of this winde, therefore you have an Ecce of admiration, a Behold set in the beginning of this relation;

tion; This winde did not worke according to the ordinary rate of winds. Or we may say it was a whirle-winde, that tempestuous whirle-winde, which Philosophers call *Typhon*; Such a winde, as whirles about in a circle, and so it might fetch in or assault all the parts and corners of the house with one blast. Further, Wee must take notice, that Satan was in this wind: He acted and wrought mightily with it for the sure and sodaine effecting of this dreadfull overthrow, the devill spirited this wind. The wind (though for the quicknesse and power of it, called a spirit) is a dull and weak thing compared to a spirit.

*There came a great winde from the Wildernesse, and smote the four corners of the house, and it fell upon the Young-men, and they are dead.*

But what became of his three Daughters? did they escape? They are not named, but they also were involved. It is usuall in Scripture, under one Sex, the superior Sex, to comprise both. All *Jobs* children perished under the ruines of that falling house. Hence Observe.

First, *That Satan being left at his owne dispose, can raise and enrage stormes and tempests.* It is said, *Psal. 148. 8. That stormy windes and tempests fulfill the will of God.* The windes goe often on Gods errand; but as often as the Lord gives leave, these stormy windes and tempests fulfill Satans will; Not his alone, much lesse against the will of God. Satan cannot raise so much winde by his own power as will wave a feather, but when God saith goe, doe such and such things, then the windes likewise fulfill his will: And then he can raise windes enough to move mountains, and raze the foundations of the proudest and strongest buildings. It is reported, that some wicked wretches trade with witches for windes, they buy windes of the Devill; A most abominable merchandize; and the Lord doth answer them justly, to let them have what they pay for, windes of the Devill; as he speaks in the Prophet, *I also will chuse their delusions*, when men will be deluded, and go down to hell for help, God will chuse their delusions, saying in his wrath, you that think the devill can give you a wind, the devill shall give you a wind. A wind by which you shal sail at once to the port of your hope, and to the pit of desperation. A wind which (unless you repent) will carry you into that lake wherein there is no water, a lake burning for ever, *And the breath of the Lord like a stream of brimstone kindling it.*

Secondly,

Secondly, observe here, from the effect of this winde,

*That a violent and sodaine death, it is no argument of Gods anger or, disfaour.* Here all *Jobs* children were destroyed sodainly and violently, yet it was not in wrath towards the children, but for a triall unto the Father. When they told Christ of some whose bloud Pilate had mingled with their Sacrifices; *Thinke not* Luk. 13. 1. (saith he) *that either these or those upon whom the Tower of Siloe fell and slew them, were sinners above all men that dwell in Jerusalem; I tell you, except yee repent yee shall all likewise perish.* As there is no judging of the sinnes of men, by such kinde of exigents and events, so neither of the wrath of God; yet how many by such appearances judge unrighteous judgements being as barbarous as those Barbarians of Malta, who seeing a Viper Aa. 28. 3 conning out of the heat and fastening on Pauls hand, they (concluding hee must die presently) censured him to be a murtherer, whom though hee had escaped the Sea, yet vengeance followed on shore, and would not suffer to live. *Wee must not ground our judgements upon the workes of God, but upon his Word.* In externals there is the same event to all, Eccles. 9. **Men cannot be distinguished for eternity by what they suffer, but by what they doe; not by the manner of their death, but by the tenour of their lives.** This is a certaine truth; *That man can never dye an evill death, who hath led a good life.* There is nothing makes death evill, but the evill which followeth death, or the evill that goes before death.

Thirdly, Here was death, a strange and sodaine death surprized the Children of Job, and this when they were feasting, when they were eating and drinking Wine in their eldest Brothers house. Wee may observe from that also by way of admonition, *Christians had need to take heed, and bee holy in feasting.* While wee are eating and drinking, wee may bee dying: therefore eating and drinking, wee had need bee holy. *Take heede to your selves* (saith Christ) *lest at any time your hearts be* Luk. 21. 34. *over-charged with surfeiting and drunkenesse; Take heed lest at any time, because at any time the day may come upon you unawares. That day, whether it bee a day of generall calamity, or personall, may come upon you unawares.* **It becomes us to bee holy in all manner of conversation, though wee had an assurance of our lives:** But seeing in what manner of conversing so ever we bee, death may surpris us, and wee have no assurance of our lives in our great

joyes, how holy should wee be? *Whether you eate or drinke*, (saith the Apostle) or *whatsoever you doe*, doe all to the glory of God. Have God in your eye, let him be your aime. It is prophesied concerning the latter times, *That every pot in Jerusalem and Judah shall bee holinesse unto the Lord*. The very pots in Jerusalem shall bee holy, that is, men at their pots shall be holy, to note that they should be holy in their eatings, in their drinkings: not holy only when they were praying, and holy when they were hearing, but holy in those ordinary naturall actions of eating and drinking, holy at their Tables, and in all their refreshings with the creature. Then indeed there is holinesse in the heart, when there is holinesse in the pot; and 'tis but need, there should be holinesse in the pot, when there may be death in the pot.

We may observe somewhat more generally from all these foure fore afflictions considered together. As first, *Wee see how quickly the beauty of all worldly blessings may bee blasted*. Job in the morning had an estate, as great and as good as his heart could desire in worldly things; there was lustre and strength in and upon all he had, but before night hee had nothing but sorrow to sup upon; He had no retinue of servants left, but foure, reserved onely to report his losses. In one day all is gone. It is added as an aggravation of Babylons down-fall, that her judgement shall come upon her in one day, Revel. 18. 8. Therefore shall her plagues come in one day, death and mourning and famine, and shee shall bee utterly burnt with fire, for strong is the Lord God who judgeth her. In one day all the beauty of Babylon shall bee blasted. Wee neede not now trouble our selves to thinke Babylon is in a great deale of strength and beauty and glory; surely there must be a long time spent in contriving and acting the destruction of Babylon; no, the Lord can blast her beauty and destroy her power in a day; and the Text saith, hee will doe so, in one day all her plagues shall come upon her. That which Babylon hath beene gathering many yeares, shall bee scattered in a moment. She thinks that by her wisdom and policy she hath laid such a foundation of her own greatnesse as shall never be shaken; And therefore concludes, *I sit a Queene and am no widow, and shall see no sorrow*. Yet all her strength shall not hold out one day, when God in his displeasure shall lay siege against her walls. So when yee looke upon other great and mighty, prosperous and flourishing enemies, such as flourish like greene bay trees, remember the Lord in one day can wither their branches and kill

kill their roots, yea root them up. Certainly the strength of the Lord is as mighty for the destroying of his enemies, as it is for the afflicting of his owne people: if he sometimes gives Commission to take away all their comforts in a day, when their estates are highest and strongest built; Surely he will at last give Commissions for as speedy a dispatch against the estates of his greatest enemies.

And this may be unto us all, matter of Admonition, to prepare for changes, to esteeme creatures as they are, *perishing substance*. Who ever had an estate better gotten, better bottom'd, or better managed than *Iob*? yet all was overthrowne and swept away in a moment. *Wee can never expect too much from God, nor too little from the creature.*

Lastly, we may learn from the fore-going story of these afflictions, considering that Satan was the contriver and engeneere, who set all a worke,

*That Satan is mighty both in power and policy for the effecting of his designs, if God give him liberty and leave.* You see he doth not fail nor misse in the least, he brings every affliction upon *Iob* in the perfection of it, and he doth not bungle at it, or doe his worke by halves: but he is quick and speedy, both in laying the plot and executing it. There is nothing in this inferiour world able to stand before him, no creature, no man, if God let him alone. The good Angels can match, yea and master Devils, there is no doubt of that: but if God stop his Angels and with-draw his hand, the devil would quickly over-run all the world. *Wee wrestle not with flesh and bloud, but with principalities and powers.* Evill spirits are called powers in the abstract, they have not onely a power, they are not onely powerfull, (hence called *principalities*, such as have great authority and sovereignty (as it were) over others) but they are called *Powers*. It is not an empty title or a naked name that is given them, but they are filled and cloathed with strength proportionable. Satan is a mighty Prince commanding in the spirits of wicked men (there's his throne) he can kindle their lusts and inflame their spirits, set them on fire from hell, and then cause them to goe on with a rage (in doing mischief) *as high as Heaven.* *2 Tim. 2, 26, 6.* Hee can lead men captive at his will, though not against their owne will. Yet to shew the efficacy of his actings, he is said to lead them captive at his will, to doe his will and execute his devils ships designs. It is admirable what Satan can doe upon wicked men, who

who are his willing vassals and bond-slaves; if he speak the word they goe, if he suggest they submit; if he move they obey. And likewise we see what a mighty Prince he is in the aire, all the elements and the meteors stoop to his direction. Hee cannot only command men who have reason, but hee can command the fire, the water, the windes, the thunders, therefore hee is called the Prince of the powers of the aire; those powers that are in the aire he can command. For though it be true that Satan of himselfe cannot make one sparkle of fire, or so much as one breath of winde, yet if hee be let loose and unchained, hee can goe to Gods Store-house of winde and fire, hee can goe to Gods Magazin of thunder, stormes and tempests, he can fetch out such store of all these, and so enrage them, that no man is able to withstand their violence.

Ephes. 2. 2.

Ephes. 2. 12.

The Apostle taxes all naturall men, that they live without God in the world, that is, they live without a sensible apprehension of the Majesty, of the power, and holiness of God, they are not affected with God in the world. I may say in a sense unto many godly men (and it may bee a reproof unto them) that they live without the devill in the world, that is, they have not such apprehensions of the power and policy and sleights of Satan, as they ought to have. We doe not know, or apprehend as we ought, and as we might, who the devill is, or what his power is. I doe not speak this, as if I would have any meditate and pore upon the power of Satan, so as to be afraid of him; that's no part of my intent: but it is for this end, that our hearts might be raised up to blesse God, who doth binde up such an enemy, and bound such a power, who if hee were let alone, would doe us mischief an hundred times in a day. Nay he would unquiet and unsettle the whole world. This is the reason why we should consider the power and policy of Satan, to blesse God, who stops the mouth of this Lyon, so that he cannot stir to do that mischief, unto the which his nature doth at once encline and enable him.

Verse

Verse 20. *Then Job arose and rent his mantle, and shaved his head, and fell downe upon the ground and worshipped.*

Verse 21. *And said, Naked came I out of my Mothers wombe; and naked shall I returne thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

Verse 22. *In all this Job sinned not, nor charged God foolishly.*

These three verses containe the third Division of the Chapter, as we shewed in the Analysis of it. We have seene in the first, the character of *Job* in his prosperous estate, and the description of his prosperity. We have seene his afflictions in the causes, in the time, in the instruments, in the matter, and in the manner of inflicting them. In this third part we have the carriage of *Job*, how *Job* tooke it, how he behaved himselfe in this sad condition. And likewise how God tooke it that *Job* did so behave himself. So then,

We may note two things in the generall out of these 3 verses.

1. We have the carriage of *Job*, his behaviour.

2. We have the testimony of God concerning his carriage and behaviour.

The carriage and behaviour of *Job* is laid downe, *verse 20.*

21. And concerning his carriage, the Text gives us to consider

1. What *Job* did.

2. What *Job* said.

1. What he did, and that is in the 20. verse, and there we find mentioned five distinct actions of *Job* upon the receiving of the revelation of his affliction.

1. *He arose.*

2. *He rent his mantle.*

3. *He shaved his head.*

4. *He fell downe upon the ground.*

5. *He worshipped.*

2. What he said, and that is in the 21. verse, *And he said, Naked came I out of my mothers wombe, and naked, &c.*

His sayings containe two strong and undeniable augmentall Propositions, and one cleare Conclusion, flowing naturally from them both, or from either of them; by which he doth acquit the Lord in his afflicting of him, and also support and strengthen his own soule under those afflictions.

The testimony of God concerning *Jobs* carriage is in the 22. *ver*. The Lord comes in, as it were like an *umpire* to determine who got the day, which is resolved when he saith, *In all this Job sinned not, nor charged God foolishly*. These words expressly set the Laurell of Victory upon the head of *Job*. Satan undertooke that *Job* (if touched) would curse God; now saith God, looke upon him touch'd, see what he hath done, examine all his actions that are past; observe what he hath spoken, weigh every word that hath come out of his mouth in the ballance of truth and reason; and when thou hast done, both, tell me whether he hath yet cursed me. I pronounce, that in all he hath done, in all he hath said, *Job hath not charged God foolishly*. That in the generall for the sum of the Context, and for the parts of it.

To begin first with what *Job* did, his actions.

*Then Job arose and rent his mantle, &c.*

*Then.*] *Job* stood out the three former assaults unmoveably, but when he had received the fourth, then his bowels were moved, *And then, &c.*

*Job arose.*] This was his first action, to arise is properly an act of one that sitteth; he is said to arise that before did sit or lie. But yet in Scripture to arise is not always taken so strictly, neither is it in this place. To arise in the Scripture language notes two things. First the speedinesse of doing a thing: *when a man doth a thing instantly or presently, he is said to arise to do it, to arise and do it, though he were standing or walking before*. This is an Hebraisme, *He arose and rent his mantle*, that is, *He presently rent his mantle* upon the hearing of these messages, especially the last. And so you have the word in divers places, as *Judg. 20. 18. The Children of Israel arose and went to the House of the Lord*; that is, they went presently up to the House of the Lord, *2 Sam. 14. 31. Then Joab arose and went to Absolom*, the meaning is only this, that upon the receiving of that Message, he went with speed, he made no delays: And *Nehem. 2. 18. when Nehemiah exhorted them to the great worke of building the house of the Lord, the people shewing their willingness and readinesse* exprest it thus, *Let us rise up and build*: that is, let us build (as we say) out of hand, speedily.

Secondly, *To arise* implyes the courage, constancy and strength of those who undertake or go about a businessse, they arise and do it, that is, they doe it with spirit: So here it may import as much



much concerning Job in his sufferings, *He arose and rent his mantle*, that is, though he heard all these sad relations, yet his spirit was not over-whelmed, he was not drowned in those sorrowes, he did not sinke downe under them, but *he arose and rent his mantle, &c.* as if he had raised himselfe up to wrestle with the temptation and the tempter, to wrestle with Satan himselfe. In this sence the Lord is said to rise, *Isa. 33. 8, 9.* Where there is that sad description of the Land, *The Earth mourneth and languisheth, Lebanon is ashamed, &c. Now will I rise saith the Lord, now will I be exalted,* that is, *Now will I come and shew my selfe with a mighty power for the deliverance of my people.* I will be exalted and they shall rejoyce. That Prayer of the old Church, *Arise O Lord, and et thine Enemies be scattered*, hath the same intendment, desiring the Lord to go forth armed with strength for the helpe of his people and the subduing of their Enemies. Thus Job arose, bound with a foure-fold cord of affliction: he raised himselfe up like *Samson*, though in humility, yet with strength and courage. And so it is opposed to the sinking of the spirit under troubles, as you know the spirit of Eli did, *1 Sam. 4. 18.* There was sad tydings brought to Eli concerning the death of his Sonnes and the taking of the Arke, the Text saith, *As some as he heard these things, he fell downe backward*, he had no spirit, no strength left in him, he did not arise and rend his garment, but he sinke downe and brake his neck. When Nabal heard of the danger that his churlish and inhospitable answer had almost drawne upon him, *1 Sam. 25. 37.* *His heart dyed within him, and he became as a stone.* When all that Job had was dead and gone, his heart lived, yea hew as (*erecto animo*) of a raised spirit, not only when he arose, but when he fell upon the ground: for then he worshipped, and worship is the lifting up of the soule to God: *In the worship of God while the body is upon the knee, the mind is or ought to be upon the wing.*

*And rent his mantle.*

That is the second Act. Renting of garments is very often spoken of in Scripture, and we finde it especially in these two cases. In case of extreame sorrow, and in case of extreame indignation.

In case of extreame sorrow, and that of two kinds, either in the sorrowes of afflictions or in the sorrowes of repentance; in both these we finde renting of the garments.

For the sorrowes of outward affliction: so we read frequently of renting garments: When *Jacob* heard of the death of *Joseph*, when his sounes brought him home the bloody Coat, saying (but falsely) that surely their brother was torne with wilde beast: he presently rent his garment. And when the relation of the death of *Saul* was brought to *Dauids* eare, to expresse his sorrow, He tooke hold on his cloathes and rent them, and likewise all the men that were with him; and so againe afterward at the funerall of *Abner*, *David* rent his cloathes, and gave order to all the people that were with him to do the like. In great funeralls or fatall mournings, it was usuall among the Hebrews to rent their garments. This also was a frequent custome among the Heathen, as the Poet describes a mourner in his mixt lamentations for private and publick losses; he went with his garments torne, being astonish'd at the death of his wife and the ruine of the City. Many such instances there are amongst their ancient Historians.

— *Fisissa*  
*veste Latinus,*  
*Gongudis attro-*  
*nirus satis ur-*  
*bisq; ruina.* Vir.  
*Æn.* 12.  
*Herodotus* l. 1.  
 records the  
 like gestures  
 among the *La-*  
*cedemonians.*  
 And *Livy* a-  
 mong the *Se-*  
*bines.* l. 1.  
 2 *Chron.* 34.  
 29.

Secondly, It was used in token of Repentance, when sorrowes for sinne brake forth and multiplid, *Jsh.* 7. 6. When *Joshua* humbled himselfe upon the defeat, flight and slaughter of the *Israe'lites* before *Ai*, it is said, he rent his cloathes and fell to the earth: This renting of their garments was in respect of the outward affliction, but withall in token of repentance; for *Joshua* and the people humbled themselves with fasting. So when the Booke of the Law was read to *Josiah*, and he saw how farre they had departed from the rule and word of God, it is said, He rent his cloathes, and he was afraid, he humbled himself, and his heart was tender before God.

But it may be objected that in the 2 *Joel* v. 13. when we are exhorted to rent the heart, we are stop'd from renting the garment, Rent your hearts and not your garments, in the case of Repentance.

For answer to that I say, the *Nat* there is not an absolute prohibition of renting the garment, it is not so much a negation, as a direction, Rent your hearts and not your garments, that is, Rent your hearts rather, then your garments; or, Rent your hearts more then your garments; or, be sure that you rent your hearts whatsoever you doe with your garments. Negations doe not alwayes quite deny a thing; In the 2 *Cor.* 3. 6. take an instance for it, where the Apostle treating of the preheminance of the Gospell in the new dispensation saith, Who hath made us able Ministers not of the letter, but of the Spirit. *Nat*, there doth not deny, as if the Ministers of Christ did not speake and publish the letter of the word: far

for the letter of the word is the vessell wherein the Spirit is contained, and unlesse we speake the letter to the eare, the spirit cannot in an ordinary way come into the heart; therefore understand the Apostles meaning thus, *he hath made us able Ministers, not of the letter, but of the Spirit*, that is, he hath made us Ministers rather of the spirit then of the letter, or more of the spirit then of the letter, because of the promise of the plentiful effusion of the Spirit, after the ascension of Christ.

A further instance we have in that speech of God, *I will have mercy, and not sacrifice*. That is, rather mercy then sacrifice. **Sacrifice is not rejected, but mercy is preferred.** So *Rend your hearts and not your garments*; that is, rather rend your hearts then your garments: For otherwise you finde that not only it was lawfull (as in the former places) in times of repentance and sorrow to rend the garments, but they are taxed because they did not repent and rend their garments. The not rending the garment is charged as a conviction of an un-rent heart. When the roll of curses that *Jerem. 36. 24* Baruch wrote from the mouth of *Jeremiah* was read before *Jehoiakim* and his Courtiers, the King cut the roll with a pen-knife and cast it into the fire, their impenitence is thus described, yet they were not afraid, nor rent their garments, neither the King nor any of his servants that heard all those words; As if it had been said, this was a time that called them aloud to rend their garments, to humble themselves and repent before the Lord, when they heard such words as these (cloathed with their own sinne and Gods wrath) read unto them; but they did it not; yet they were not afraid, neither did they rend their garments. So then, renting of the garment was used as a ceremony of repentance, as a shadow of godly sorrow, it had nothing in it selfe to move God, only it testified the greatnesse of their griefe, that their hearts did rent as their garments were rent.

Further, Renting of the garment was used in case of extreame indignation. Indignation is anger & sorrow boyl'd up to the height. It is as it were the extract and spirit of them both. And it is stirr'd especially when the eare of a man is filled with a voyce of blasphemy, or his eye with a spectacle of bold transcendent wickednesse against the Lord. Word being brought to *Hezekiah* of the blasphemy that *Rabshakeh* had belched out against God, when he heard how he had reproched the living God, in saying, who is the God of Jerusalem that he should deliver it out of my hand? *King. 19. 1.* the *16. 37. 1.*

Text saith, that *Hezekiah* rent his cloathes with indignation; that report fill'd him with a mixture of griefe and anger; he was griev'd that the holy name of God was blasphemed, he was angry with the blasphemer: these caused holy indignation, and this the renting of his garments. Thus also when *Paul* and *Barnabas* had restored the Creeple at *Lystra*, the superstitious *Lystrians* would have done sacrifice to them as Gods; Which when the Apostles *Paul* and *Barnabas* heard of, and saw the preparations (Oxen and Garlands brought to the Gates) for that abominable Idolatry, they rent their cloathes, and ranne in among the people saying, *Sirs, why doe you these things? we also are men of like passions with you.* They rent their cloathes with indignation, being griev'd and vext to see men so besotted, and God so dishonoured.

This act of *Job* in the Text, renting his garments, may referre to either of these, it may referre to all these. If it be demanded why did *Job* rend his garments? I answer, first, He rent his garments for the greatnesse of that sorrow that was upon him in regard of his outward affliction. Secondly, He rent his garments, to testifie his deepe humiliation under the hand of God, with repentance for all his finnes. Thirdly, He rent his garments, being filled with indignation at those blasphemies which Satan suggested to him; This latter I cleare thus; you know it was the maine designe, the very plot of Satan to provoke *Job* to blaspheme God, do this saith he, *Tough all that be hath, and he will curse thee to thy face.* He did promise this to himself, and did undertake with God to bring *Job* to that height of impatience. If so, then there is no question, but as these messengers of sorrow came to him, so Satan came with them and pointed every message with this or the like poisonous suggestion. Now see what a Master you serve, now blaspheme God; why shouldest thou make scruple of thinking, or of speaking evill of him, who hath powred out all these evils upon thee? Never stand so much upon his honour, who stands so little upon thy comfort. It is no question but Satan provok'd *Job* in some such manner. He was not wise to promote his owne ends, unlesse he did plie him with temptation to blasphemy. Now *Job* being most sensible of these temptations, it being to him (as afterwards to holy *David*, *Psal.* 42. 10.) as a sword in his bowels, while the Enemy said unto him, *where is now thy God?* he ariseth with indignation and soule-aborrence of these injections, *rending his garments,* &c. That for the second act. The third followes.

And

*And shaved his head.*] Shaving of the head was used sometimes to expresse sorrow, sometimes to expresse bondage, and I find it used in Scripture in opposition to both these, *sc.* in times of joy and liberty.

First Shaving of the head was used as a note of sorrow. *Isa.* 15. 2. the Lord speaking by his Prophet of the great affliction that should come upon the *Jewes*, saith; *On all their heads shall be baldnesse, and every beard cut off*; that is, they shall mourne, that's the meaning of it. And *Isa.* 22. 12. *In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldnesse*; that is, to shaving of themselves or cutting off their haire; the meaning of it in joyning baldnesse and mourning was only this, to shew that there should be extreame sorrow and mourning in the Land; *The Lord called to mourning and baldnesse*, that is, to an exceeding great mourning, such as those mournings used to be when they shaved their heads; And the Prophet puts in this as an aggravation of their sinne, that when the Lord called for such a mourning as was joyned with baldnesse and shaving the head, that then there should be joy and gladnesse, *slaying Oxen, and killing Sheepe, eating flesh, and drinking wine.* See this more clear, *Ier.* 7. 29. when the Prophet foretewes the great affliction of *Jerusalem*, he thus bespeakes them, *Cut off thine haire O Jerusalem, and cast it away, and take up a lamentation.* To adde one instance more, *Mica.* 1. 16. In case of their fore affliction the Prophet saith, *Make thee bald and pole thee for thy delicate Children, enlarge thy baldnesse as the Eagle*; The meaning of all is, mourne bitterly, or mourne greatly for thy delicate Children, thy delicate and sweet children they are destroyed, mourne greatly for them, *enlarge thy baldnesse as the Eagle*; As the Eagle, because the Eagle (as naturalists observe) casteth her feathers, and her head is many times quite bald, therefore it is said here, *enlarge thy baldnesse as the Eagle*, that is, be exceeding bald, cut off all thy haire in that great mourning. We may illustrate this by a contrary rule given by this Prophet *Jeremie*, and likewise by *Ezekiel*, when mourning was forbidden, *Ier.* 6. 6. where he speakes of some that should die and have none to mourne for them, he saith, *they shall not lament for them, nor make themselves bald for them*, *Ezek.* 24. 17. *Make no mourning for the dead, what followeth? Bind the tire of thine head upon thee*, when they should keepe on their haire, their tire, that was an argument that there was no mourning.

Further

Further we finde, that the cutting of the heire, the shaving of the head, was a signe of bondage and reproach; when *David* sent Messengers to *Hannun*, *Samuel* records, that *Hannun* tooke the messengers and shaved off the one halfe of their beards, and cut off their garments in the middle, and the men were exceedingly ashamed; now the shame was not onely because their beards were halfe cut off; for if that had been all, they might quickly have cut off the other halfe and have delivered themselves from the shame; for they were at liberty: but it is therefore said that the men were greatly ashamed, because amongst them it was a marke of shame and slavery to be shaven. Hereupon *David* giveth order that they should tarry at *Jericho*, till their beards were growne; it was a dishonour to be shaved; And it is noted in *Plutarke* concerning *Demosthenes*, that when he had a minde to sit close at his study and would not goe abroad, or to be interrupted by visits of friends at home, that he would shave himselfe, that so he might be ashamed to goe forth or see any body, but be constrained to keepe to his Booke for two or three monethes together till his haire were growne againe: The bondage and reproach that *Nebuchadnezzar* brought upon *Tyrus* is thus described, Every head was made bald. And *Aristotle* observes, that the haire was a token of liberty. Thus the shaving of the head in *Job* might be a signe both of his sorrow and great reproach that was come upon him, being one now that was ready to be mocked and made the scorne and by-word of the world; as we see afterward he was, during this affliction.

Yet it is considerable from Scripture example, that the cutting off the haire, and shaving of the head, had not alwayes either of these significations hitherto discuss'd, but did vary according to the diversity of places and of times. In the Booke of *Genesis*, we read that cutting and shaving of the haire, was a token of joy and liberty both together: When *Joseph* was delivered out of prison, it is said, that he shaved himselfe and came to *Pharaoh*. And it is noted concerning *Mephibosheth*, as a matter of his sorrow for *Dauids* absence, that he let his haire grow. He trimmed not his beard, being much troubled at the Kings absence. I confesse neither of these instances come home enough to the point: both of these neglecting the care and culture of their bodies in their troubles, now being delivered, prepare themselves by shaving and trimming the haire for the presence of those Kings. But it is in some

Ezek. 29. 18.

Crinis est libertatis argumentum. Arist. 1. Rhetor.

Gen 41. 14.

2 Sam. 19. 24.

some Nations, shaving hath been a marke of Honour; All the *Romane* Emperours were shaved, till *Nero*. And it was an *Aul. Gel. l. 3. c. 4.* ancient Proverbe, *Thou art a slave, for thou wearest lockes or long haire.* *Servus es & comam habes.*

There is an Objection that may be made concerning this Act of *Job*, (because afterward it is said; *that in all this Job sinned not*) whether or not *Job* might shave his head without sinne? for you have an expresse rule to the contrary, *Levit. 19. 27. cap. 21. 5. You shall not round the corners of your heads, neither shalt thou marre the corners of thy beard; and so you have it againe in Deut. 14. 1. that they should not cut their haire or make any baldnesse upon their heads for the dead, namely by shaving or cutting off the haire.* How is it therefore here that *Job* stayed himselfe for the death of his children, and in regard of those great troubles that were upon him?

Answer briefly for that, first, *Job* lived (as we have cleared when we spake of the booke in generall) before that Law was given, which did prohibite the cutting off the haire in that manner.

Secondly, it appeares in those places, where those Lawes are set downe, that the Lord did forbid only conformity to the Heathen; *Uovebant cin-* they must not shave or cut themselves, as the Heathen did: who cut *cinnos in bono-* their heads round like a globe (as it is observed concerning them) *rem demonum.* and were wont to dedicate their lockes to their Idoll-gods. That *Hesych.* vain fashion and and grosse superstition were the things forbidden in the Law of *Moses*.

Thirdly, Though the *Jewes* were forbidden to shave their heads, as mourning for the death of their friends; yet (in the judgment *Esti calvisium* of learned *Junius*) the shaving of their heads was not only, per- *induci pro mor-* mitted, but commanded in case of mourning for sinne, or in times *two interdiction* of sollemne repentance and humiliation. He instanceth in two pla- *est in lege, ta-* ces before mentioned. First, the Prophet *Isaiah* reproving the un- *men certum est* - *in sancta respi-* reasonable mirth and desperate security of the *Jewes* in a time of *offensia calviti-* publique trouble and treading downe, tells them, *In that day did un probari* the Lord God of Hosts call to weeping and to mourning, and to bald- *atque imperari.* *lun. in lla. 223.* *12.* nesse, and to girding with sack-cloth, *Isa. 22. 12.* Secondly, There is counsell given answerable to that reproofe by the Prophet *Mica-* *cap. 1. 16. Make thee bald, and pale thee for thy delicate children, enlarge thy baldnesse as the Eagle, for they are gone into captivity from thee.*

We will observe something from these two actions, the renting of his garments and the shaving of his head. These referre to the expression of his sorrow for those losses in estate and the death of his children: As the other two actions, his falling upon the ground and worshipping referre to the expression of that homage and honour that he tendered up to God in the middest of these sorrowes. From those two acts of sorrow learne we,

First, *That when the hand of God is upon us, it becommeth us to be sensible of it, and to be humbled under it.* Job hearing these sad relations, doth not stand out stoutly, as if nothing had touch'd him: but to shew that sorrow did even rend his heart, he rent his garments; to shew that his affliction touch'd his spirit, he shav'd his head. There are two extreames that we are carefully to avoyd in times of affliction: and the Apostle doth caution all the sonnes of God against them both in one verse, Heb. 12. 5. *My sonne despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* Those are two extreames, *despising and fainting when God doth correct.* He would not have us despise his chastening, to say, I doe not regard this, let God take all if he will: If my estate must goe, let it goe; if my children die, let them die, this is a *despising of the chastening of the Lord*, and God cannot beare it, that we should beare it thus lightly. There is another extreame, that is, *fainting*; If when goods are taken away, the heart be taken away: and when children die, then the spirit of the Parent dies too; *this is fainting.* Take heed of these two extreames. Job walkes in the middle: in the golden meane betweene them both. He doth not carelesly despise, neither doth he unbelievingly faint: he riseth up and he rends his garments. He would have it known that he fainted not under the stroak, and he would have it known, that he felt the stroake, he was not like a stocke or a stone; *he would not carry it with a Stoicall apathy, but with Christian fortitude and magnanimity.* Senselesse ones are taxed, Jeremiah 5. 3. *Thou hast striken them; and they have not grieved.* Such are compared by Solomon to him that lies downe in the midst of the Sea, or as he that lieth upon the top of a mast, secure and carelesse in the greatest dangers. *They have stricken me shalt thou say, and I was not sicke, they have beaten me and I felt it not,* Prov. 23. 34, 35. The Prophet Hosea reproves the like. *Strangers (saith he) have devoured his strength and he knoweth it not, yea gray haire are here and there upon him and he knoweth it*



it not, ca. 7.9. That is, he is in an afflicted, in a declining condition, and yet he layeth it not to heart. A man may out of the greatnesse of his spirit (but not out of the carelesnesse of his spirit) say as Luther once did, when things went very ill, *If the World will goe thus, let it goe thus.* Otherwise it is a most unbecomming temper to be stricken of God, and not to tremble, at least to take it to heart. When God afflicteth us, then we should afflict our selves and be humbled: when Gods hand is upon us, our hands (in this sense) should be upon our selves: We must beare our crosse upon our backs, we must not make a fire of it to warme our hands. Indeed the Apostle exhorts to *rejoyce in tribulation*; and it is an excellent thing to rejoyce in tribulation; but we must not slight, much lesse make a sport of tribulation. Rejoycing ariseth from a holy satisfaction that the soule hath in the dealings of God with us. But sleighting ariseth from an unholy contempt, or at the best from a stupid insensiblenesse of Gods dealings with us. The former hath in it the height of wickednesse, and the latter hath not the least degree of goodnesse, *It is no vertue to beare what we doe not feele.*

Secondly, observe,

*That in times of affliction we may expresse our sorrowes by outward gestures, by sorrowfull gestures.* Job was not only sorrowfull, but he acts sorrow, he puts himselfe into mourning postures, he rents his garments, he shaves his head, downe he falleth upon the ground. It is no hypocrisie to appeare what we are: it is hypocrisie to appeare what we are not. We use to say, he mourneth truly that mourneth without a garment; but if a man mourne in truth, a mourning garment is comely. To mounne in our cloaths and laugh in our sleeves, is both sinfull and base. Now Job mourned indeed; the shaving his head and renting his garment, was but to keepe an outward correspondence with what he was within. Therefore take heed of censuring those who in great sorrowes use sorrowfull gestures, striking upon their breasts, tearing their haire, or the like. Only let all take heed of excessive and immoderate mourning; *mourne not like Rachel, who would receive no comfort, mourne not like the Heathen who had no hope. To be above passions will be our happinesse in Heathen, to rectifie passions is much of our happinesse on earth.* To be without naturall affections, is to fall below a man: to steere and manage them, is one of the heights of a Christian.

Bb 2

Thirdly,

Thirdly, We shewed that this renting of his garments might have reference to his repentance: whence note;

*That when God afflicteth us with sufferings, we ought to afflict our selves, to humble our soules for sinne.* Smarting times are good repenting times, and worldly sorrow should get the company of godly sorrow. It is not safe to be alone with worldly sorrow; that workes death: but if we mingle a few teares for sinne, and our unkindnesse to Christ with those teares; then they will refresh us. We get by losses in our outward estate, when they lead us to look to the losses and repaire the breaches of our spirituall estates; no question but *Job* at this time fell a searching of his heart and a trying of his wayes, renewing his repentance and assuring of his peace with God. When afflictions cause us to returne thus into our owne breasts, they have then a sweet influence, a blessed operation upon us:

Lastly, Observe,

*That thoughts of blasphemy against God should be cast off and rejected with the highest indignation.* *Job* rent his garments, when Satan solicites *Job* to rent the name of God with reproach and cursings. Thoughts dishonoring God must needs be vexing to every good heart. **Nothing touches a godly man, like that which touches God.** When the glory of God is engaged and concern'd, he cannot contain. So much for those two acts; *he rent his garments, and he shewed his head.*

The two other acts are,

r. *He falleth upon the ground.*

2. *He worshippeth.* The Originall words doe both signifie a bowing to the ground; *He fell upon the ground and bowed*, so some translate it, you shall see the reason by and by. *He fell upon the ground and worshipped*; that is, *He fell upon the ground to worship.* To fall upon the ground is a gesture of worship, and not only is it a posture of worship, when the worshipper mournes, but it is likewise a posture of worship; when the worshipper rejoyceeth. Great joy as well as great sorrow transports a man in his next actions. It is said, *Math. 2. 10. 11.* that the wise men when they found Christ, *rejoyced with exceeding great joy, and presently, they fell downe and worshipped him.* Neither is this posture peculiar to worship in times or upon occasions of extraordinary joy and sorrow (unlesse in the degree of it) for the ordinary invitation was, *O come let us worship, and bow downe, let us kneele before the Lord our maker, Psal. 95. 6.* I said in the degree, for to fall downe is more then to bow.

bow down. Falling downe in worship proceeds not only from sorrow, but from joy, when the heart is filled with joy, then we fall down and worship. And it is probably \*observed that the ancient Prophets and holy men, the servants of God, were called *Nephalim* (form *Nephal*, which is the Originall word of the Text) *Cadentes* or *Prostrantes*, that is, *prostrates* or *fallers*, because in their worship they usually fell upon the Earth to humble themselves before God. And because adoration was so commonly made by *falling to the ground*, by *bowing the head*, by *bowing the knee*, by *bowing the whole body*, therefore the same Originall word which the Hebrewes use for *worshipping* doth properly signifie to *bow downe the body*. And that phrase *to bow the body*, as it is often joyned with worshipping; so sometimes to bow the body, put alone, doth signifie to *worship*, 2 King. 5. 18. *When I bow my selfe in a radice* the house of Rimmon, scil. *when I worship*, &c. So likewise the Greeke word to *worship* hath the same sense in it, for that word signifies (as a learned writer observes upon it) *to bow after the manner of dogs that crouch at the feet of their Masters for favour, or for feare.* So in *worship* the people of God crouch down and abase themselves at Gods feet, as not worthy in themselves to eat the crumbe under his Table.

Yet we are not to looke upon this, as if it were the only true and acceptable worship-gesture; for we shall find in Scripture that there were other worship-gestures with which God was well pleased. Some have worship'd God standing, some sitting, some walking, all these are worship-postures. For standing we find it, 1 King. 8. 22. at the Dedication of the Temple, *Solomon stood before the Altar of the Lord, and made that prayer.* For sitting we have it 2 Sam. 2. 18. When *Nathan* brought that message unto *David* concerning the building of the house of God, that it should be deferred till his sonnes time, the Text saith, *That David went in and sate before the Lord and said, Who am I O Lord?* And in the end he saith, *Therefore have I found in my heart to pray this prayer unto thee.* We also find walking in prayer, Gen. 24. 63. *Isaac went out into the field to pray.* He walked and pray'd, we translate it to meditate, but in the margin of your bookes, you find it to pray, as being nearer the Hebrew. So that walking, and sitting, and standing are likewise praying gestures or postures of holy worship: But chiefly that posture of bowing down the body or bending the knee is the worship-posture; so it followes in the Text.

*He fell upon the ground and worshipped.*

*And worshipped.*] To worship is to give to any one the honour due unto him : So the rendring unto God that love, that feare, that service, that honour which is due unto him, is the worshipping of God, that's the Scripture definition, P[sal. 29. 2. Give unto the Lord the honour due unto his name; then follows by way of exposition, worship the Lord in the beauty of holinesse, that is, in his holy Temple, in his beautifull Sanctuary, or in the comely honour of his Sanctuary. So that worship is the rendring of honour to the Lord, in a way honourable to him, namely according to his own will and laws of worship : which is intimated by comming to worship him in his beautifull Sanctuary, where all things about the service of God were exactly prescribed by God. And then there was beauty or comely honour in the Sanctuary, when all things were ordered there by the rule of his prescription; varying and departing from which would have filled that holy place with darkenesse and deformity, notwithstanding all the outward lustre and beauty had been preserved.

The worship of God is twofold; there is *internall worship*, and there is *externall worship*. *Internall worship* is to love God, to feare God, and to trust upon him, these are acts of *inward worship*, these are the summe of our duty and Gods honour contained in the first Commandement: And so you may understand worship in the text. *Job fell downe and worshiped*, that is, presently upon those reports he put forth an act of love and holy feare, acts of dependance and holy trust upon God, in his spirit, saying to this effect within himselfe; Lord, though all this be come upon me, yet I will not depart from thee, or deale falsly in thy Covenant. I know thou art still the same Jehovah, true, holy, gracious, faithfull, All-sufficient; and therefore behold me prostrate before thee, and resolving still to love thee, still to feare thee, still to trust thee; thou art my God still and my portion for ever. Though I had nothing left in the world that I could call mine, yet thou Lord alone art enough, yet thou alone art all. Such doubtlesse was the language of Jobs heart, and these were mighty actings of *inward worship*.

Then likewise there is *externall worship*, which is the summe of the second Commandement, and it is nothing else but the serving of the Lord according to his owne Ordinances and institution, in those

those severall wayes wherein God will be honoured and served, this is outward worship, and as we apply our selves unto them, so we are reckon'd to worship God. *Job* worshipped God outwardly by falling to the Ground, by powring out supplications, and by speaking good words of God. (as we read afterward) words tending to his own abasement, and the honour of God, clearly and fully acquitting and justifying the Lord in all those workes of his providence and dispensations towards him.

This is worship both internall and externall. Internall worship is the chiefe, but God requireth both: and there is a necessity of joyning both together, that God may have honour in the world. Internall worship is compleat in it selfe, and pleasing unto God without the externall: The externall may be compleat in it selfe, but is never pleasing to God without the internall. Internall worship pleases God most, but externall honours God most: for by this God is knowne, and his glory held forth in the world. Externall worship is Gods name. Hence the Temple was called the place where God put his Name; sc. his worship, by which God is knowne, as a man by his name, They that worship God must worship him in Spirit and in Truth: In Spirit, that is, with inward love and feare, reverence and sincerity. In Truth, that is, according to the true rule prescribed in his word. Spirit respects the inward power, Truth the outward forme, The former strikes at hypocrisie, the latter strikes at Idolatry. The one opposes the inventions of our heads, the other the loosenesse of our hearts in worship.

Observe further, that it is only said, *Job fell down and worshipped*; no thing is said of the object to whom he did direct his worship, or whom he did worship. The object is not exprest but understood, or presupposed: And indeed worship is a thing so proper and peculiar to God, that when we name worship, we must needs understand God. For nothing but God, or that which we make a god, is or can be worshipped. Either he is God whom we worship, or (as much as in us lies) we make him one. What creature so ever shares in this honour, this honour (*ipso facto*) sets it up above, and makes it more then a creature.

The very Heathens thought every thing below a God, below worship: therefore there needed not an expression of the object; when the Text saith, *Job worshipped*, that implies his worship was directed unto God, yet there is a kind of worship which is due to creatures.

There

There is a civill worship mentioned in Scripture, as well as divine worship. Civill worship may be given to men. And there is a twofold Civill worship (spoken of in Scripture;) There is a *civill worship of duty*, and there is a *civill worship of curtesie*. That of duty is from inferiours to their superiours, from Children to their Parents, from servants to their Masters, from Subjects to Kings and Magistrates. These gods must have civill worship. As Gen. 48. 11. when *Joseph* came into the presence of *Jacob* his Father, *he bowed downe to the ground*; this was a civill worship, and a worship of duty from an inferiour to a superiour. And it is said of the brethren of *Judah*, Gen. 49. 8. when *Jacob* on his death-bed blessed the 12. Tribes, *Thy brethren shall worship thee or bow downe to thee*. It is the same word used here in this Text. *Judahs* honour was to wield the Scepter, the government was laid upon his shoulders; now he being the chiefe Magistrate, all the rest of the Tribes, all his brethren must worship him or give civill honour unto him.

Secondly, there is likewise a *worship of curtesie*, which is from equals, when one equall will bow to another, or when a superiour (as sometimes in curtesie he will) bowes down or worships his inferiour: As it is noted concerning *Abraham*, that when he came before the men of the Country of *Heth*, *he bowed himselfe*; Now *Abraham* was the Superiour, he was a Prince and a Great man, yet coming before the men of the Country, *he bowed himselfe*, and it is the same word.

Gen. 23. 12.

So then this civill worship may lawfully be given unto men. But as for divine worship, that is proper and peculiar unto God, that glory they will not give to graven Images, man or Angell, and therefore we must not. Hence we find that when *Cornelius* and *Iohn* did act their civill worship a little too far, they were presently taken off for feare they should intrench upon the divine worship. Civill worship when it is excessive and goeth too far, is sinfull; As in *Act. 10. 25.* *Luke* relates that as soone as *Peter* came in, *Cornelius met him and fell at his feet and worshipped him*; the worship was to *Peter*, for wee are not to thinke that *Cornelius* was so grossely ignorant as to take *Peter* for a god, and to give him divine worship; but the meaning of it is, that he fell down at his feet and gave him an honour and respect beyond what he ought to have done, he was excessive in it: therefore *Peter* takes him off, *Stand up* (saith he) *I my selfe also am a man, I am a man as thou*

art,

art, though an Apostle give me such respect as becometh a Minister of Christ, take heed that you give me no more than belongeth to a man. So the Angell, Revel. 22. 8: *When John falleth downe at his feet and worshipeth, he takes him up, See thou doe it not, saith he, for I am thy fellow servant*: This is too much for man, *worship God*, as it is in the end of the verse; such worship belongeth properly and peculiarly unto God.

So much for the opening of these two latter actions of Job in reference unto God. We shall now give you some Observations. *Hee fell downe upon the ground and worshiped.* You see how Job *is & servus* divides himselfe and his afflictions in this time of his affliction, *lulum, Deo* part he bestowed upon his Children and servants, and losses, they *prostrationem* shall have his sorrow and teares, *& adoracionem.* *He rent his mantle and shaved his head,* but they shall not have all: God shall have the better part, *Pined, in loc.* his love, his feare, his truth, his body to bow to him, and his soule to worship him.

Learn from hence, *That a Godly man will not let nature worke alone, he mixes and tempers acts of grace with acts of nature.*

We must not sorrow as those that are without hope (saith the Apostle) qualifie sorrow with hope, these mixt doe well. *A man must not sorrow for outward things, as though we had nothing else to doe, but to sorrow, he must remember he hath a God to worship and honour.* Job bestowes somewhat upon his children, but more upon his God; while his body fell to the earth, his heart was raised up to Heaven, *He fell downe and worshiped.*

Secondly observe,

*That afflictions send the people of God home unto God; afflictions draw a godly man nearer unto God;* Then Job fell downe and worshiped. Afflictions are a great advantage to the servants of God; for when the world frownes most, then they begge most for the smiles of God, when the world is strange to them, and will not looke on them, then they get more familiarity and closer communion with God, they seeke his face. Wicked men in their afflictions, in their sorrows, are either quite drowned in and overwhelmed with them, so that there is nothing but sorrow; as we say, all amorth; or else they goe out to help and relieve themselves with worldly refreshments: trouble drives them to sinne, it may beas low as Hell to seeke reliefe. The more poore they are, the more wicked they are; *such are not poore as Job, though they are as poore as Job.* Jobs poverty sent him to God, rich in mercy. *He fell downe and worshiped.*

Cc

Third-



## Thirdly learne,

That the people of God turne all their afflictions into Prayers or into prayes. When God is striking, then Job is praying, when God is afflicting, then Job falls to worshipping. Grace makes every condition worke glory to God, as God makes every condition worke good to them who have grace.

Fourthly, Job falleth downe and worshipeth: observe here,

That it becometh us to worship God in an humble manner, Though God (as we shewed before) may be worshiped in another posture, yet we should rather choose that posture which is most humble, and may lay our bodies as low as our soules, if it may be. There were some lately amongst us, who cryed aloud, as great Patrons for humble postures in worship: and all were censured for a stiffe neck and an Elephants knee, who refused to bow with them, or to bow their way. I may well adde their way, for Gods way of bowing was neither questioned nor refused; all their humility in bowing went but one way, they must bow towards the East, and towards the Altar at least, if not to it. Some of their stomacks I beleve would have digested that before this time, especially being a little help'd with a distinction.

Lastly, We may here observe,

That divine worship is Gods peculiar. Papists have worship for creatures, and they have a distinction for it, but no Scripture for it. They tell us of Latria, which is they say worship proper onely to God, and their Dulia, which is for Saints, and then their Hyperdulia, which is for the Virgin Mary, and for the signe of the Crosse. Thus they make vaine distinctions which God and the Scripture make not. Vaine distinctions are good enough to maintaine vaine superstitions. They that invent a worship, must invent a doctrine to maintaine it by. Some perhaps may stumble at that Text, Rev. 3. 9. where this promise is made to the Church of Philadelphia. Behold I will make them of the Synagogue of Satan, which say they are Jewes and are not, but doe lie, behold I will make them to come and worship before thy feet, and to know that I have loved thee. May not worship then be given to a creature?

Ans. This worship may be taken for civill worship, namely for that submission which the Enemies of the Church, shall be forced by the power of Christ to make unto her, as was promised by the Prophet, Isa. 60. 14. The Sonnes also of them that afflicted thee, shall come bending unto thee, and all they that despised thee shall bow themselves downe at the soles of thy feet.

Ans. 2.



*Ans.* 2. If this be divine worship, then worshipping at the feet of the Church, notes worshipping in the Church, not worshipping of the Church. The worship is not terminated in the Church, but in Christ; who dwells and rules in the Church, who is both Head and husband of the Church. These Enemies, being convinc'd of the presence of Christ in his Church shall worship him. This David prophesies of Christ, speaking in his own person, Psalm. 18. 43, 44. *Thou hast made me the head of the Heathen, a people whom I have not knowne shall serve me. As soone as they heare of me they shall obey me: the strangers shall submit themselves unto me.* That of the Apostle will more illustrate this sense, who speaking of the great benefit of prophesying in a knowne tongue concludes his Discourse thus, *If all prophesie and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest, and so falling downe on his face, he will WORSHIP God, and report that God is in you of a truth.* The worship then is not given to the Church, but to God, who in such ordinances, or other acts of his power and goodnesse is evidently revealed as present the Church.

So much for the actions or gestures of Job, what he did? *Hee rent his mantle and shaved his head, and fell downe upon the ground and worshiped.*

Now we come to his words, to that which Job spake in the two last verses.

Verse 21. *Naked came I out of my mothers wombe, and naked shall I returne thither.*

Verse 22. *The Lord giveth and the Lord taketh, blessed be the name of the Lord.*

Words are or ought to be the interpreters of the heart, and the Comment of our actions. This speech of Job doth indeed interpret his heart and expound the meaning of his former actions. This speech (I say) of Job is the true Comment of his own actions; for some seeing Job *renting his garments and shaving his head, and casting himselfe downe upon the ground*, they might not know the meaning of all this, they could not read his heart in these strange behaviours, they might not understand what his intentions were, probably they might judge that he was enraged and madde, that he was distracted or drunke with sorrow: that hee was either

desperate or impatient, at the report of those losses. Therefore now to confute all such surmizes, he speakes forth, *the words of truth and sobernesse*. And by that which he saith, sets so faire and true a glosse upon his actions, as might then render them, not onely ratiounall and ingenious, but holy and gracious in the eyes of all men, as they were before in the eyes of God, who knew his heart. Satan was now, like the servants of *Benbadad* before *Abab*, watching for words, he had done his businesse and now he was trying how it would worke; what the event and issue would be; he harken'd when some irreverent speech should come from the mouth of *Job*, he looked presently that he should blasphemie God: he could not but smile surely, when he saw him renting his garments and shaving his head and falling downe to the ground, O now it workes, I shall heare him blaspheme and curse God presently. He that is thus distempered in the carriage of the other members of his body, will not surely be able long to rule (that unruly peece) his tongue. One undutifull or dishonourable word cast upon God, would have beene Musicke to Satans eare and joy to his heart. He would have catch'd it up as nimbly as the men before spoken of, did, *brother Benbadad* from the mouth of *Abab*. But how blanke look'd Satan, how was he cloathed with shame at the fall of those words from *Job*. *Naked came I out of, &c.*

When *David* spake concerning the words of his Enemies ( *Psal.* 55. 21. *Their words were smoother then butter, but warre was in their heart, they were sweeter then honey, and softer then oyle, yet were they drawne swords* ) we may speake of these words of *Job* considered in reference to Satan, and in reference unto God. These words of *Job* in reference unto God were as sweet as honey, as smooth as butter. For this breath had nothing in it, but meeknesse and patience, humility and holinesse, in all which God delights: but in reference unto Satan they were as drawn Swords, as poyson'd arrowes, Satan was hardly ever so smitten before, as he was by these words of *Job*. There is no word in this sentence, but gave Satan the lye, and refuted all his slander. And in the close *Job* gives him the deepest stabbe of all, It was a dagger at the very heart of the devill, when he heard him say, *Blessed be the name of the Lord*. No words could be utter'd upon the longest study, more crosse to Satans expectation, or more answerable to the former testimony of God; and therefore the Lord crownes all, both his actions and his speeches, with a new testimony, *In all this Job summed not, nor charged God foolishly.*

So

So much of *Jobs* words in generall, I shall now examine them distinctly in the parts.

Some conceive that *Job* at that time spake out his minde more largely, but that the Holy Ghost in the penning of this story did *Beza. in loc.* gather and summe up the strength of all his speech into these two conclusions.

*Naked came I out of my Mothers wombe ; and naked shall I. returne thither.*

*The Lord giveth and the Lord taketh away , blessed be the name of the Lord.*

We will consider the words a little first in the Grammaticall sense of them, and then we will consider the reason of them: For here they are used logically as a strong and mighty argument, both for the supporting of his own spirit under those afflictions, and for the justifying and acquitting God in so afflicting him.

*Naked came I out of my Mothers wombe, &c.*

*Naked.* ] There is a two-fold nakednesse, there is an internall nakednesse, and there is an externall nakednesse: There is a nakednesse of the soule as well as of the body. The nakednesse of the soule is, when it is destitute of all it's gracious ornaments and endowments. When *Job* saith, *Naked came I out of my Mothers wombe and naked shall I. returne thither*, it referreth especially to the nakednesse of the body ; for though it be a truth that *Job* came naked into the world in regard of his soule, yet he knew he should not goe naked out of the world; in regard of his soule. Seeing then he referreth nakednesse to his going out of the world as well as to his coming in, therefore it cannot be here meant of an inward nakednesse, his soule came naked in, but he knew his soule should goe out clothed. Neither can it be meant of a then present spirituall nakednesse ; for *Job* was never so richly and gorgeously attired in his soule, never appeared in such glorious ornaments of grace, as when he was stript of all worldly comforts. Therefore the nakednesse here is bodily nakednesse, that which *Moses* speakes of *Gen. 2. 25*; describing our first Parents, *They were both naked,* saith he, *the men and his wife, and they were not ashamed.* Yet that nakednesse and this which *Job* speakes of (though they were both

both bodily and externall) were very different and unlike: for that nakednesse of Creation needed no covering, nakednesse was then an ornament. Man was richly attired when he had no garments. The nakednesse of Creation was the absence of cloathing or a not using of cloathes, it was not the want of cloathing. But the nakednesse Job speakes of, is the nakednesse after the fall properly, where nakednesse importeth not only a not having of cloaths, but want of cloathing; and so nakednesse is a part of that curse and punishment which followed sinne. *Naked came I out of my Mothers wombe, that is, I came into the world in a sad and miserable condition, weake and poore: And so nakednesse is put not strictly as opposed only to cloathing, but we may take it more largely for the want of all outward comforts whatsoever, I came a poore destitute creature into the world, I had not only no cloathing upon my back, but I had no comfort for my body, I brought neither Sheepe nor Oxen, nor Children nor Servants into the world with me, I had none of these things, nothing to helpe me of my owne, when I first set footing into the world.*

Some Naturalists considering this kinde of nakednesse, have fallen out into great complaints against nature, or indeed rather against the God of nature, as *Pliny* in the Preface to his seventh Booke of his naturall History, doth as it were chide with Nature for turning man into the world in such a helpelesse forlorne condition, as if a man were dealt with more hardly then any other creature, then any beasts of the field or fowles of the aire. Other creatures, saith, he come into the world with haire, or fleeces, or bristles, or scales, or feathers, or wings, or shels, &c. to defend and cover them, but Nature casts man naked upon the naked ground. This he spake, not considering that nakednesse was once no trouble, but rather an honour and an ornament, and this he spake not knowing whence or how that kinde of trouble-somenakednesse came into the world: And this he spake, not observing as he might, how many wayes God hath provided for the help and supply of that nakednesse; giving man understanding and reason in stead of weapons and cloathes, which also are a meanes for the procuring of all things necessary for the supporting of that naked and weake perishing condition.

*Natura ne-  
ca unum homi-  
nem animanti-  
um cunctorum,  
alienis vel o-  
pibus. Ceteris  
varie tegumen-  
ta tribuit, testas  
corrices, coria,  
spinas, villos,  
feras, pilos, plu-  
mam, pennas,  
squamas, vel-  
lera; truncos  
etiam arboris  
corrice interdum  
geminio a frigo-  
ribus & calore  
tutus est: homi-  
nem tantum nu-  
dum & in unda  
humo natalis die  
abjecit. Plin.  
Nat. Hist. l. 7.  
in the Preface.*

*Naked shall I returne thither.*

שמה

The difficulty that is in this lyeth onely in that word *Thither*;  
the

the doubt is, what place he meanes or whither? What into my Mothers wombe? There is no such returne, as *Niedemus* said, *Shall a man that is old goe into his Mothers wombe, and be borne againe?* John 3. Some answer it thus, The Adverbe [*thither*] doth not necessarily referre to the literall antecedent: but in Scripture sometimes Relatives referre to somewhat in the minde or in the thought of the speaker, and not to that which was before spoken by him; as that of *Mary* sheweth, *Joh. 20. 15.* when she commeth into the Garden and findes that Christ was risen, *she meeteth Christ and supposing him to be the Gardiner, saith unto him, Sir if you have borne him hence; Him, what him?* There was no antecedent mentioned to which *Him* should relate, only *Maries* minde was so full of Christ, that she thought every one would understand, *what him, or whom* she spake of: as if none could speake of or thinke any thing but of Christ only. Therefore she made the relation to that which was in her own spirit, and not to what was formerly exprest. So some interpreters make the [*thither*] to be God or the grave, *I shall returne unto God, or I shall returne to the grave, to the house of the grave*, as the Chaldee paraphrase hath it. For they suppose *Job* had his minde full of those thoughts, therefore he may make a relation to that.

Another consideration for the clearing of it is this, that such Adverbs of place as this is, doe not only signifie place, but a state or a condition, wherein any one is, or to which any thing or person is brought; as it is ordinary in our speech to say *Hither I have brought the matter*, that is, *to this state or to this condition*; So when *Job* saith, *Naked shall I returne thither*, that is, *I shall returne to in such a condition or to such an estate, as I was naked before, so I shall returne to such a state of nakednesse againe.*

But thirdly, that which was more clearely carry it, the *thither* which *Job* here speakes of may be understood of the earth or the grave, *Naked came I out of Mothers wombe, and naked shall I returne thither*, to the wombe of the earth which is the grave: and so there may be in the latter a reference unto the former, taking the one properly, and the other improperly, taking the earth for his mothers wombe in an improper sense, so the earth which is the common parent from whence we all came, and to which we all returne; the earth shall receive and take in all mankind againe, when man dyes, the earth opens her bowels and receiveth him in, and which makes her once more a mother, the earth at last being, as it were,

were, with child, or rather bigge with Children, shall travell in paine, and groaning to be delivered, shall by the mighty power of God, bring forth man-kind againe. There shall be a mighty birth from the wombe of the earth at the last day. In *Scripture* *theresurrection* is called a birth, in the day of the resurrection man-kind is a new begotten by God, and man-kind is a new-born, that cleares it, Psal. 2. 7. *Thou art my Sonne, this day have I begotten thee*, which words are applyed by Paul, Act. 13. 33. to the resurrection of Christ. God hath fulfilled the promise made unto the Fathers, unto us their children, in that he hath raised up Jesus againe, as it is also written in the second Psalme, *Thou art my Sonne, this day have I begotten thee*. And as Christ, so all men, but especially all Christians shall be againe begotten by the power of God, and borne from the wombe of the earth in the day of their resurrection.

So much for the understanding of those words, *Naked came I out of my Mothers wombe, and naked shall I returne thither*.

I shall collect some observations from them two wayes. First as they containe a generall truth. 2. As they are an argument or a reason for the support of a man in such a sad condition as Job was then reduced unto. In the former way observe,

First, *That every man is borne a poore, helpelesse, naked creature*. The soule is naked of all that is good, there is not a rag of grace upon it, when we come into the world. Our bodies are naked too, so that we are born with nothing upon us, but onely an ugly dresse of sinne, such as may justly make God loath us, and us a terrour to our selves. *Naked came I into the world*; this one thought well taken in and fully digested, *will lay pride in the dust*; this thought that we were borne thus naked, will strip us of all high and proud thoughts of our selves.

Secondly, *Naked shall I returne*. Note,

*When death commeth it shakes us out of all our worldly comforts and possessions*. Death is called an uncloathing, 2 Cor. 5. 4. *We that are in this Tabernacle doe groane, being burdened, not for that we would be unclothed, that is, not that we would dye*. Death is called an *uncloathing*, because it pulleth all outward things off from a man; it pulleth off all his rayment, his riches, his lands, his honours, yea death uncloathes the very bones; our flesh weares off quickly in the grave. We have a usuall phrase among

mong us, and it is a very proper one: when a rich man dies (we say) *he left a great estate*, he leaves it: indeed, for he cannot carry it with him, he must goe out naked, how well clothed soever he was while he was here. The Apostle doth more then intimate, that some rich men doe scarce beleieve this for sound doctrine: hee speaks as if he would beat them off from some thought of carrying the world with them out of the world; while they live they are buried in their riches, and when they dye they hope their riches will be buried with them, yea, and rise with them again. Such a conceit (I say) the Apostle seemes to meet with, for in the *1 Tim. 6. 7.* having said, *Wee brought nothing with us into this world,* he addeth in the next words, *and it is certain wee can carry nothing out;* he doth not say, *Wee brought nothing into the world,* and *we can carry nothing out,* as *Iob* here speaks, but as if *Iob's* assertion had come into question in *Paul's* time, he saith, *wee brought nothing into this world,* and *it is certain,* never doubt of the truth of it, *wee can carry nothing out;* wee shall goe out as wee came in. Many, as the Prophet *Habakkuk* speaks, Chap. 2. 6. *lade themselves with thick clay.* But as the question there followes. *How long?* This lading must be laid downe again. If riches end not before thee as thine, they must end with thee. Yet if any would carry riches and cloathing out of the world, it will be their wisdome to labour for spirituall riches, for spirituall cloathing, when such die, as they shall not be found naked, so they shall not goe out naked: All your other cloathing and riches must be left on this side the grave, but get spirituall cloathing and riches, and you shall goe out of the world adorn'd and enrich'd for ever, the cloathing of grace, the robe of righteousness, a vesture of spirituall ornaments will endure to all eternity.

Thirdly note here further, how the *Holy Ghost* describes the life of man, *Naked came I into the world, and naked shall I returne.*

The life of man is nothing else but a coming and a returning; Here is nothing said of staying or abiding; *Wee have here no continuing City,* while we are here, we can hardly be said to continue here, and after a few daies we shall not be here at all. It is but a coming and a going, it is but a floud and an ebbe, and then we are carried into the Ocean of eternity.

We may yet consider the words as they are an argument (and so I shall note two things from them) So *Iob* uses them as an



argument both to support himself and to acquit God. Then observe,

First, *That a godly man in his straits studieth arguments to acquit and justify God in all his dealings with him.* Job could not have found out upon longest study a better or a stronger argument for the acquitting of God then this is, I have as much as I brought, then what wrong is done me in all this? As wicked men when they fall into straits or troubles, especially when they fall into sin, study arguments, how to shift themselves out, and lay all the blame upon God; as Adam and Eve our first Parents in Paradise (there it began) when they had sinned and were naked, they began to devise shifts how to put it from themselves and to fasten the fault upon God. David on the other side labours as much to clear God, if ever he should be stript naked, *Psal. 51. 4. I will confesse my sinne, that thou maist be justified when thou speakest, and clear when thou judgest.* Weigh the reason why David confesseth his sinne in that *Psalme*, I doe it, saith he, that I may by this meanes acquit God, whatsoever God shall doe with me hereafter, whatsoever affliction God shall bring upon me; men it may be will begin to judge God for it, and to say that he hath dealt hardly with me, notice having been taken, what an eminent servant of God I have been. Behold saith he, *I confesse my sinne before thee that thou maist be clear when thou judgest,* or as the Apostle Paul quotes the place, according to the Septuagint, *Rom. 3. 4. That thou mightest overcome when thou art judged.* David knew men would be apt to judge God, if they saw him afflicted, and therefore to stop their mouthes, or to give God the day against them, he confesses his sin, thereby shewing cause why God might chastise him, either for correction of sin past, or prevention of sin to come.

Secondly, as the argument referreth unto Job himself, wee may observe this,

*That the consideration of what we once were, and of what at last wee must bee, may relieve our spirits in the greatest outward afflictions of this life.* Art thou for the present in a naked condition? Consider thou wast naked once, and ere long shalt be naked again: Consider the two extreames, the beginning and the ending, and that will bear thee up in the middle condition. There is many a man that complaines, and saith, I have nothing but the cloathes upon my back left me, and they are but rags, but mean ones.



ones nether ; Why ! With nothing but the cloathes upon thy back ? Know O man thou wast born with nothing but thy skin upon thy back. Consider this, and leave complaining ; this was one thought which helped Job to bear this burden, the want of all. And the Apostle Paul useth this argument to the very same purpose, 1 Tim. 6. 6. having said, *That godlinesse with contentment is great gain*, he subjoyns presently this argument of Job, for saith he, *we brought nothing into this world, and it is certain we shall carry nothing out* ; To consider what (not long agoe) we were, and that very shortly we must be, will mightily work to the soule to contentation in what estate so ever we are. It followes.

*The Lord gave and the Lord hath taken away.*

This is the second argument which Job useth to both the former purposes, and it is a more spirituall and sublime argument than the former. A man who hath nothing in him but nature, may say as much as Job did before, though he could never say it with Jobs spirit; for though godly persons use naturall arguments and common reasons, yet being concocted in their spirits, they become heavenly and spirituall: Naturall men (I say) or Heathens have taken up such an argument as that, as when word was brought to a Hea-then Philosopher, that his son was dead, *I know* (saith he) *that I be-* got a *sonne mortall, and subject to death* ; he did but look back to the common condition of man and supported himselfe. But now I say this second argument is higher, it is not an argument bottomed upon the frailty of nature, but upon the sovereignty of God ; This argument is grounded upon the equity of divine providence and dispensation. *The Lord* (saith he) *hath given, and the Lord hath taken away.* *Scio me mortem genuisse.*

*The Lord hath given.*

*Every good gift and every perfect gift is from above.* James 1. 17. What gifts doth Job here meane? Hee meanes good and perfect gifts in their kinde ; but not the best and most perfect kinde of gifts. The Lord once gave me those Oxen, those Sheep, all these outward things that now I am stripped of, *The Lord hath given* ; A gift is any good freely bestowed ; when wee receive a thing which another was not ingaged to bestow, that is a gift. Now God doth not onely give us those transcendents, grace and glory,

faith in Christ here, and for fruition of Christ hereafter: not only are these gifts, I say, sent in from God and undeserved by us; but outward things, riches and honour, children and servants, houses and lands, these are the gifts of God likewise; wee have not the least creature comfort of our owne, we have nothing of our owne but sinne. *What hast thou, that thou hast not received?* is a truth concerning every thing we have, even to a hooſe or a shoe-latchet. We are indebted unto God for our spirituals, for our temporals, for all. We muſt ſay of all little or much, great or ſmall, *The Lord hath given.*

How did the Lord give *Iob* all his riches and eſtate?

The Lord doth give either immediately or mediately. When *Iob* ſaith, *the Lord hath given*, we are not to underſtand it, as if the Lord had brought ſuch a preſent to him, and ſaid, here take this eſtate, take theſe cattle, theſe ſervants; but God gave them mediately by bleſſing the labours of *Iob*. So when the Lord prospereth us in our honeſt endeavours and labours and callings, then the Lord giveth us outward things.

*The Lord hath given*, *Iob* doth not ſay, by my ſtrength and diligence, my policy and prudence, I have got this eſtate; as the *Aſſyrian* ſaid, *Iſa. 10, 13, by the ſtrength of my hand, have I done this, and by my wiſdome, for I am prudent. Iob takes no notice of himſelf; he was not idle, yet he ſpeaks as if he had done nothing, the Lord hath given.*

This ſhould teach us in the firſt place to acknowledge the Lord as the fountaine and donor of all our outward comforts. When you get wealth, doe not ſay, this I have gotten (ſuch language is barbarous in divinity) but ſay, this *the Lord hath given*. Wee finde an expreſſe caution to this purpoſe, given by *Moses* from God, not only againſt the former language of the tongue, but of the heart. When the *Jewes* ſhould come to *Canaan* and ſhould grow rich and great there, *When thou haſt eaten and art full, then thou ſhalt bleſſe the Lord. Beware thou forget not the Lord thy God for the good land which he hath given thee, and ſay in thy heart, My power and the might of my hand hath gotten me this wealth, but thou ſhalt remember the Lord thy God, for it is hee that giveth thee power to get wealth: It is hee that giveth thee power:* Many who are perſwaded that God gives them grace, that God gives Heaven and Salvation, are hardly perſwaded, or at leaſt doe not ſo well conſider it, that God gives riches, &c. their hearts

Deut. 8. 10. 11.  
17. 18.

their hearts are yet ready to say, that they have gotten this wealth, they have gotten this honour. It is a sweet thing when a man looks upward for these lower things, and can say on good grounds that his earth hath dropt down to him from Heaven, *The Lord hath given.*

Further, when Job saith, *The Lord hath given*, it is an argument of his owne justice and equity in getting: Job did not enrich himself by wrong, *by grinding the faces of the poor*. If hee had done so, he could not have said *The Lord hath given*. So much as wee get honestly, wee may look upon as a fruit of Gods bounty. Look into your estates and whatsoever you have got by wrong dealing, take heed of saying, this is of Gods giving, for so you make God himselfe a partner in your sinnes. God sometime gives when we use no means, but he never gives, when wee use unlawfull means. What God said concerning the setting up of those Kings, *Hos. 8.4. they have set up kings, but not by mee*, hee saith of all, who enrich themselves by wrong, *they have gotten riches but not by me*. When men leave the rule of justice, God leaves them. And though unlawfull acts are under the eye of Gods providence, yet they are not under the influence of his blessing. Wicked men thrive often, but they are never blessed; *their prosperity is their curse*.

Thirdly, it is observable, that when Job would support himselfe in the losse of his estate, he calls to mind how he came by his estate; and finding it all given in by the blessing of God upon his honest labours and endeavours, he is satisfied. Note,

That what we get honestly, that wee can part with contentedly. He that hath got his estate by injustice, can never leave it with patience. Honesty in getting causeth quietnesse of spirit in losing outward things. *Keep a good conscience in getting the world, and you shal have peace when you cannot keep the world*. Whereas a wrong-doer and a wrong-dealer, is in such a day under a double affliction, he is afflicted with his present losse, and he ought to be afflicted for his former gain.

Fourthly, These words, *the Lord hath given*, being rightly handled, will be as a sword to cut off foure monsters or monstrous lusts, which annoy all the world; or as a medicine to cure four diseases about worldly things. Two of these lusts are strongest in the rich: and the other pair assault the poor. The poor pine either with discontent, because they have so little; or with envy, because o-

thers have so much. The rich swell with pride, because they have abundance, or they are fill'd with contempt of those that are in want. Let the rich seriously weigh this speech, it will cure them of pride. Charge them that are rich (saith the Apostle, 1 Tim. 6. 17.) that they be not high minded. You see how subject rich men are to this inflammation of pride. But with what doth he prick this bladder? It is with this thought that God gives all riches, Let them trust in the living God, who giveth us all things richly to enjoy. That argument of the Apostle, 1 Cor. 4. 7. If thou hast received it, why dost thou boast? is as strong and as true in regard of temporals, as of spirituals. Consider seriously that your estates are the gift of God, and downe fals pride. If you come honestly by them, they are the gift of God: if you come dishonestly by them, they are the gift of Satan, and you ought to be ashamed of them and restore them, not to boast or be proud of them.

Then secondly, it will cure the rich of all contempt of others; what the Apostle James observed and censured in the rich of those times, is found by too much experience among the rich at this day, *Ye have despised the poore*, Chap. 2. 6. Consider it is the Lord who gave, and he gave as a Lord freely; he might have given thine estate to that poore man, and have left thee in that condition, thou so much despisest in thy brother. God gave him as much as his wisdom thought fit; and it seemes he hath given thee more then thou art fit for. In despising him, thou dost asperse the dispensation of God, and whilest thou woundest him in his poverty, thou woundest God in his providence. Consider it is the Lord that gives, and then be unconvinc'd, if you can, that while you contemne man in his wants, you question God in his wisdom; busie thy self hereafter in praising him who gives All, and leave despising him who hath received lesse.

Then likewise let the poor look upon this Text, and it will cure them of two diseases, into which they often fall, and by which they are much endangered, even in the vitals of grace, discontent and envy. It is the Lord that giveth, that shapes and cuts out your condition, why then should you not be contented with his allowance, and be thankfull in your lot? If your estates be proportioned from above, you ought to be content with your portion. Ignorance or inadvertency from whom we receive, causeth murmuring at what we have. Do not think thou hast lesse love from God, because thou hast a lesse allowance from God. The power of God

God is as much acted in making a Fly, as in making an Elephant; and his love may be as much, and is often more acted in giving a penny, then in giving a talent. Know this, thou who art a child of God, if thy portion be but a penny, it hath upon it the image and Supercription, a Fathers love, which is better then life.

This also will cure the poore of envy; many times the poor have an evill eye of envy at the rich, they cannot bear it, that others have so much and they so little: Consider it is the Lord that giveth. This argument Christ useth, *Matth. 15. 20.* to him that was angry that they who came at the latter end of the day had as much as he, *May not I doe with mine owne what I will? Is thine eye evill, because mine is good? The envious eye is an evill eye, envy is the disease of the eyes. This Text is one of the best medicines that ever was prescribed.* Wilt thou be sick, because another is in health, and makethy brothers happinesse the ground of thy misery? Do not think that all is lost, which is not cast into thy lappe; or that thy estate is lesse or worse, because thou seest one having a greater, or a better. Must God aske thee leave, or aske thy counsell, how and in what measure to distribute his favours? Were all but well catechised in this one principle, that *God gives all*, it would soon dispell this malignant vapour, and all would rest satisfied, not because they or others have received thus or thus, but because God hath thus disposed to all.

Observe one thing more,

*If the Lord gives us all, then we should be willing to give back somewhat unto the Lord againe.* And this consideration that God gives us, will make us willing to give unto God. What is the reason that many are so unwilling to give somewhat unto God? It is because they will not understand that they are beholding to God for all. If they were perswaded of their receipts, from him, a little oratory might perswade a gift from them, in the cause of God; especially when God intreats them, who may of right command them; when he is content to take it as a curtesie, who may send for it by authority, and expect it as a duty. God himself who fills and enjoyes all things, hath sometimes (in a sense) need of your estates, Christ who is Lord of Heaven and Earth is sometimes in want of a penny. Christ tels you of his wants and poverty, *Matth. 25.* and shewes how and when he is relieved. And as Christ wants in a member, some particular beleever; So he often wants in his whole body, which is the Church or whole company of

of beleivers. If you have any spirituall wisdom to discern times and seasons, you may know, that now *Christ wants money* (as I have explain'd) now God (in his cause) hath need. He goes about (in those who solicit his cause) and asks a relief at every one of your doores. Now then do but consider, when anything is asked for the Lords sake, that *the Lord gave all*, this will be a key to unlock your chests; this will at once untie your hearts and your purses. Will you let Christ want, shall the cause of God want, while you have it, whereas what you have, *God gave*? It is expressed concerning *Nabal*, that this was the reason why he would not part with a loafe of bread to relieve *David* and his Army, 1 Sam. 25. 11. *shall I take my bread and my water, and my flesh that I have killed for my shearers, and send them to a fellow I know not who?* You see the man was all in his possessives, *my bread, and my water, and my flesh*; he never thought that God had any share or interest in his estate; that God gave it, therefore he would not give to a servant of God. You shall see on the other hand, how *Dauids* munificence and that of the nobles with him, 2 Chr. 29. sprung from this root, the acknowledgement that nothing was their owne, it came in all from God; when they had offered so willingly and bountifully towards the building of the Temple, *David shewes the myne which yeilded so much treasure, even this we have digged in all this while, All things come of thee, and of thine owne we have given thee.* ver. 15. *They confessed that all came of God, they were but Stewards, he was the Owner, and his owne they could not with-hold from him.* God giveth us the use of the creature, but he keepeth the right to them in his owne hand, when we have the possession of them he hath the property. Wherefore let the consideration that God giveth all make us ready and open handed to give unto God, when he calleth and requireth it at our hands.

*And the Lord hath taken away.*

When God gives it is an act of bounty, and when he takes it is an act of justice, for he is Lord, soveraigne Lord in both. But why doth *Iob* here charge this upon God, *The Lord hath taken?* Was it not told him by the messengers, that the *Chaldeans* and *Sabeans* came and took away his cattell, plundered and pillaged his estate? They told him that *the fire consumed his sheep, and the winde blew downe the house upon his children:* Why doth *Iob* say, *The Lord hath*



*bath taken?* What? will *Job* charge all those robberies upon God himselfe? Doth not this look like the blasphemy that the devill hoped would have come out of *Jobs* mouth?

I answer, when *Job* saith, *the Lord hath taken*, it doth but set forth the supream power and sovereignty of God in ordering all things; and (as we opened before) that God gave the commission to Satan, or leave to spoyle him, or else Satan could not have touched one of the dogs of his Flock. *Job* knew that God had all men and devills, fire and wind, all creatures in his hand. He saith, *the Lord hath taken*, because none could take but by the will of God, and he was satisfied, that God willed that in righteousness and in judgement, which they acted with so much cruelty and injustice. *Is there any evill in the City, and the Lord hath not done it?* Amos 3.6. Every evill of affliction or of trouble is said to be the Lords doing, because it cannot be done without the Lord. Wicked men in all their plots, and in all their successes, are either the rod of God to chasten his people for their sins, or else they are as Gods furnace to try his peoples graces, and purge them from their sins. Thus the hand of the Lord is in all our sorrowes, *The Lord saith Job, hath taken away.*

We should from hence learne,

*In all our afflictions, to looke beyond the creature.* In all the evils we either feele or feare, let our hearts be carried up unto God. As then we rightly enjoy outward blessings, when those blessings carry us up unto God; when upon creatures our hearts are raised up to Heaven: So when we make a right use of afflictions, of crosses and troubles, when we are led by crosses (in our meditations) unto God. *Job* doth not say, *the Lord hath given and the Chaldeans have taken away; the Lord hath enriched me, and Satan hath robbed me*, but as if he had never heard any mention of Satan or Chaldeans, of fire or winde, he saith, *the Lord hath given and the Lord hath taken*. He doth not fall out with man or complaine of the Devill; he is not angry with chance or fortune, with starres or constellations; many in the troublesome evils which they suffer are apt to fly out upon all creatures and upon all causes, rather then to cast an eye upon God: whereas indeed we should not take either good or evil out of the hand of any creature. There were some of old, *Marcion* and his followers, who could not relish this Doctrine, nor endure that we should carry our evils and lay them before Gods doore, and say, *The Lord hath done this*.  
Ec There-

Therefore they found out two beginnings, that is two Gods, rather then they would make the same God the authour of such extreame (as they taught) of good and evill: They said, *There was one God that was a good God, and another an evill God; the one a giving God, the other a taking God; the one a loving God, a mercifull God; the other an angry God, a severe God.* Many of the Heathen taught better divinity then those Heretikes. For they feigned that their *Jupiter* had two great vessels placed at the entrance of his *Palace*, where of the one was filled with *Good*, and the other with *Evill*. These he dispensed according to the dictate of his owne will among the sons of men. And they painted *Fortune* in two formes, with two faces of contrary colours, the foremost *white*, the hindermost *blacke*, to signifie that *good* and *evill*, which they shadow'd under *white* and *blacke*, come both from goddesse *Fortune*: which comes neare that language in the Prophet *Isa.* 45. 7. *I forme the light and create darknesse, I make peace and create evill.* And we are taught to looke upon the same God, as the spring and fountain of all good, and of all this sort of evill. Though it be a truth (as the Apostle speakes) that the same fountaine cannot send forth bitter water and sweet, take it in a naturall or morall sense, yet the same fountaine may send forth bitter and sweet, take it in a civill sense; that is, the same may be the authour of outward corrections and of outward favours. God is not the fountaine of good and of evill in a morall sense, so nothing but good floweth from him: but take it in a civill sense, and so both good and evill, bitter and sweet come from the same fountaine.

Consider the words as they are an argument, and then see their strength to the purposes, for which *Job* doth especially here apply them; First, the acquitting or justifying of God. 2. The supporting and comforting of himselfe: and so wee may note from them:

First, *That the absolute sovereignty of the Lord over us is enough to acquit him from doing us any wrong, whatsoever he doth with us.* *Job* saith onely this, *The Lord hath given and the Lord hath taken; He is the soveraigne Lord, therefore I have no reason to complaine;* he doth it, upon whom I have laid no engagement, upon whom I have no tie at all, to doe this or that for me; he doth it; who may resolve the reason of all his actions into his own will, *he is the Lord.* God cannot injure his creature; therefore the A-

postle



poſſible hath recourſe to that onely in the 9<sup>th</sup> Rom. for the answer of all cavils and objections againſt Gods dealing with man, *Hath not the Potter power over the clay ?* The ſoveraignty and ſupremacy of the Lord is enough to beare him out whatſoever he doth with, or to his creatures. *O man, who art thou that replieſt againſt God?*

Then againe, it is as ſtrong for the ſecond end, for the ſupport of the ſoule in bearing evill, conſider that it is *the Lord that giveth and the Lord that takes.* *The thought of Gods ſoveraignty over us, and over ours, may quiet our ſpirits in all that he doth unto us or ours.* As it doth juſtifie God, ſo it ſhould quiet us: heare David Pſa. 39. 9. *I was dumbe, ſaith he, and opened not my mouth, be- cauſe thou diddeſt it :* he doth not ſay, I was contented becauſe thou dealeſt thus and thus with me, *but I was dumbe, I opened not my mouth, becauſe thou diddeſt it ;* that it was the act of God the ſoveraigne Lord ſatiſfied him, he had not a word to ſay, becauſe God did it. So *Job* here, *The Lord hath taken away,* is as if he had ſaid, I could not have borne this at the hands of any creature but at the hands of my ſoveraign Lord that may diſpoſe of me and mine, and doe what he pleaſeth ; at his hands I not onely beare it, but take it well.

*Joſeph* had not a word of diſcontent to vent againſt his brethren, being thus reſolved, *It was not you that ſent me hither but God,* Gen. 45. And *David* layes aſide all revenge againſt rayling *Shimei* on this ground, *So let him curſe, becauſe the Lord hath ſaid unto him, curſe David,* 2 Sam. 16. 10. A godly man cannot be angry at the doing or ſpeaking of that, which pleaſeth God, that it ſhould be done or ſpoken. And it takes away all complaining, *That the Lord hath taken away.*

*Bleſſed be the name of the Lord.*

The Septuagint, and ſo the Vulgar from them inſert here another ſentence betweene theſe two. *The Lord hath taken away, bleſſed be the Name of the Lord;* reading it thus. *The Lord hath given and the Lord hath taken away\**, as it pleaſeth the Lord, ſo cometh things to paſſe, *bleſſed be the name of the Lord;* but we have no more in the Hebrew, then our owne tranſlation gives us.

\*ως τοκουτω  
ιδωκεν ουτως  
εγενετο. Sept.

*Blessed be the name of the Lord.*

This is the triumphant conclusion which floweth from the former Propositions, this is the issue and result of them both. A conclusion as opposite to Satans designe as the two Poles of the Heavens are one against the other. Satan waited to heare *Job* conclude with *blaspheming the name of the Lord*; and now he heareth *Job* conclude with  *blessing the name of the Lord*. How did this vex and sting Satan? This one word of *Job* did wound Satan more then all the afflictions which Satan procured, wounded *Job*. Though *I returne naked*, though *all be taken from me*, yet *blessed be the name of the Lord*.

[*Blessed be the Name of the Lord.*] The Name of God in Scripture is taken, first for God himselfe. The name of a thing it is put for the thing named, *Psa. 44. 5. Through thee wee will push downe our enemies, thorough thy Name we will tread them downe that rise up against us, Thorough thy Name, that is, thorough thee: Thorough thee and thorough thy Name are the same.* So *Psal. 48. 10. According to thy name, so is thy praise; that is, thou art praised like thy selfe; as thou art in thy selfe, so thou art or oughtest to be praised by thy people; the name is put for the person.* You have it clearely, *Act. 1. 15. The number of names together were about an hundred and twenty, that is, the number of persons; so many persons, because numbred by their names.*

Secondly, the Name of God is often in Scripture put for the attributes of God.

Thirdly, the Name of God is put for his Ordinances or worship, *Goe ye now to my place which was in Shiloh, where I set my name at the first, Jerem. 7. 12.* that is, where I first set up my publike worship; because as a man is knowne by his proper Name, so is God by his proper worship. And therefore false worship is the setting up of a strange god. When we mistake the name, we mistake the person.

Fourthly, the Name of God is that reverence, esteeme and honour, which Angels and men give unto God. As we know amongst us, the report and reputation that a man hath among men, is a mans name; what men speak of him that is his name; such an one hath a good name, we say; such an one hath an ill name; that is, men speake or thinke well or ill of such persons: So *Gen. 6. 4. When Moses describes the Gyants, he saith, they were men of renown,* the

the Hebrew is, *They were men of name*, because the name of a man is the opinion he hath amongst men; as a man is esteemed, so his name is carried, and himselfe is accepted in the world. So the name of God is that high esteem, those honourable apprehensions, which Angels and men have of God; such as the thoughts and speeches of men are for the celebration of Gods glory and praise, such is his name in the world, *Blessed be the name of the Lord.*

By blessing God we are to understand, either, first what we expresse in word concerning God. God is blessed by his creatures, when his goodnesse, and greatnesse, and mercy, and bounty, and faithfulness and justice are published with thanksgiving and praise. Or God is blessed likewise, when we have high and great and glorious thoughts of God: when we inwardly feare and reverence, and love, and honour God, then we blesse God. The one is to blesse with the tongue: the other to blesse with the heart. The tongue blessing without the heart is but a *tinkling cymball*: The heart blessing without the tongue makes *sweet*, but *still musicke*; both in consort make that Harmony which fills and delights Heaven and Earth. When *Job* saith here, *Blessed be the Name of the Lord*, we are to understand it both wayes, that *Job* speaks out the blessing of God with his mouth, and likewise he had high and reverent thoughts of God. His heart and tongue met at this work and word.

*Blessed be the name of the Lord.*

We may note from hence,

*That God is worthy of all praise and honour, not onely when hee doth enrich and strengthen us, when he fills and protects us; but also when he doth impoverish and weaken us, when he empties and smites us, when he gives us up to the will of our enemies, to the will of devills and wicked men, even then God is to be blessed.* It is a good thing, and it is our duty to blesse God when we are rich and when we are full, as Deut. 8. 10. *When thou hast eaten and art full, then thou shalt blesse the Lord*: But it is a farre better thing (yet but our duty) to blesse the Lord, when we are poore and weake; when we are empty and have nothing to eat, then to blesse the Lord is the breathing of an excellent spirit indeed. 1 Thef. 5. 18. *In every thing give thanks; Let God doe what he will with his children, they have cause to thanke him.* As he is

God in himselfe, blessed for evermore. When God thunders in judgements so loud, that he breaketh the Cedars, and shakes the Wildernesse; then to give unto the Lord the glory due unto his Name, and in his Temple to speake of his glory, argues a spirit highly ennobl'd, and glorious in grace, *Psal. 29.* Therefore his children should not rest in this, that they beare afflictions, but they should labour to bring their hearts to blesse and glorifie God in, and for the afflictions that they beare. And a soule that thus honoureth God shall assuredly receive honour from God. That which the Apostle speakes of the Saints suffering persecution, is true of them in any kind of holy suffering, *The Spirit of glory and of God doth rest upon them, 1 Pet. 4. 14.* The spirit of God is spoken of, as if it were unsetled or unquiet, and knew not where to fix it selfe, till it had found such a soule: like *Noah's Dove*, that went hovering about and knew not where to rest the sole of her foot, till it came to the *Arke*; so the Spirit of God is exprest, as hovering about from person to person, from place to place, as if it could not rest any where till it finde a soul triumphing and blessing God in affliction, at least lying quietly under affliction till God takes it off, and there the Spirit rests and settles it selfe.

Observe further, that *Job* here blessed God in his afflictions, and that makes the difference; his afflictions now are good unto him.

If we blesse God in our afflictions, then our afflictions are blessings unto us. We have so much blessing in our affliction, as we can blesse God for our affliction. There is a mighty power in this speech, *I blesse God*, it changeth evill into good, here is an heavenly *Alchimy* (as we may so speake) whatsoever affliction you touch with blessing God, you turne that affliction to a blessing; if you have an Iron yoke of affliction upon you, doe but touch it with blessing God, it turneth it into gold. When you have a heavy crosse upon you, ready to weigh you down, doe but touch the crosse with this word from the heart, and it makes it as a crowne of glory upon your heads. Thus (I say) you may turn every evill into good, every affliction into a comfort and a blessing, if you can but touch it, with blessing the name of God.

We will come to the conclusion.

*In all this Job sinned not, nor charged God foolishly.*

This testimony the Lord giveth concerning *Job*, both in reference

rence to what he did, and to what he spake. *In all this, in renting his mantel, in shaving his head; in falling to the ground, in worshipping, in saying, Naked came I out of my mothers wombe, and naked shall I returne thither. The Lord hath given, the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, neither charged God foolishly.* God himself puts all the actions and all the speeches of *Job* into the ballance, and finds not any lightnes in them, he bringeth all that he had done, and all that he had said to the touchstone, and finds them pure metall. The Holy Ghost, the great and infallible moderatour of this cause, and question betweene *Job* and Satan determines, *That in all this Job sinned not, neither did he charge God foolishly.*

But it will be objected, Is there any man that sinneth not? Or is there any man that sinneth not in every thing? How then are we to understand what the Holy Ghost pronounceth, *In all this Job sinned not?* Is any man so holy, or can his heart be kept in so holy a frame, as to doe and speake so much, without any touch of sinne, without any spot of defilement? *Jobs* question Cap. 9. affirmes, that no man can doe any one act purely pure, *Who can bring a cleane thing out of that which is uncleane?* Now *Job* himselfe in his nature was uncleane, he had uncleanness in him, how then was a cleane thing brought out from *Job*? Whence had he such a privilege above his brethren, as not to sin in doing and suffering so many things?

There are some Popish Commentators who would build the Tower of perfection upon this and other the like Scriptures, scil. *That a man may in this life be freed from all sinne.* For the refusing this sense, and clearing of the text, I will give you the resolution in a distinction or two.

First, if we consider sinfull actions, they are of two sorts. There are actions sinfull in the matter, when the very thing done is a sin; as to steale, to lye, to be drunke, to commit adultery and the like; the very thing done is a sinne materially. There are other actions that are sinfull in the formality or manner of doing; so a good worke in the matter may be sinfull in the manner of doing. Wee doe not asseert that all the workes of regenerate persons are sinnes, as if they were sinfull actions, or that all that they doe is sinfull in the matter, for that were a reproach to the Spirit of Christ, that were to reproach the grace of Christ, by which they being regenerated act, and doe these things. But we positively asseert that to the

the workes of regenerate persons, to their best workes some defilement cleaves, so that though the action be not sinfull, yet there is some sinne in the action. There is a great deale of difference between a sinfull action and sinne in an action: We have that difference expressly, *Exod. 28. 38.* Where the High Priest is said, *to beare the iniquity of the holy things*; holy things, yet iniquity in them; holy things in the matter of them, yet iniquity in the manner of performing them.

Now when it is said here, *In all this Job sinned not*, we are to understand it first thus; Here were no acts sinfull in the matter of them, such as Satan did promise unto himself, and did undertake with God, that *Job* would speak and breake out into: Satan was confident that *Job* would *blaspheme and curse God to his face*; this was an act of an high nature, sinfull in the very matter of it, an act abominable. *In all this Job sinned not* such a sinne he was not transported by passion or impatience to reproach and curse the living God.

Secondly, in Scripture language we are said not to sinne, when we doe not commit such and such sinnes; as is cleare in that instance about *David*, of whom this transcendent testimony is given, *1 King. 15. 5.* *That he turned not aside from any thing the Lord commanded him all the daies of his life, save onely in the matter of Uriah the Hittite*; a high expression of his holiness. What then? shall we thinke that *David* never sinned at all, but in that matter? No, the meaning of it is, that *David* never fell grossely or foulely, but that time; in comparison of that act, all the rest of the life of *David* went for so holy, as if he had lived without any sinne at all. In this sense the Apostle *John* giveth the command not to sinne, *1 John 2. 1.* *I write unto you little children; that you sinne not* (it is a possible precept in an evangelicall sense) that is, that you sinne not as wicked men doe, who can doe nothing else but sinne. In this sense *Job sinned not*, he carried himself like an holy person, like an obedient child of God, like *one born of God* (as the Apostle speaks) whose character and priviledge it is, that he cannot sin. Such have the blessing of impotency in the unregenerate part, so that they cannot sin strongly: though, as yet they have not that blessed ability, in their regenerate part, not to sinne at all.

The Septuagint addes to this clause, *He sinned not before the Lord, or against the Lord.* The Vulgar addes, those words with *his*

1 John 3. 9.

his lips. Neither of them mend the sense of the Hebrew Text, and the latter makes it worse. For it is a higher and clearer testimony to say, *In all this Job sinned not*, then to say, *In all this Job sinned not with his lips*, for he might sinne in thought, &c. though it be most true which the Apostle James speakes, Chap. 3.7. *If any man offend not in word, the same is a perfect man.*

*Or charged God foolishly.*

The translations are somewhat different, the Septuagint thus, *He did not cast any folly upon God*; others, *He did not offer any thing unsavoury of God*; Another, *He did not accuse or complaine of God*: The word in the Originall is, *He did not give*, we translate, *he did not charge*. ἐν ᾧ ὁ σάκευ  
ἀφ' οὐρανοῦ τοῦ  
Θεοῦ. Sept.  
Non dedit in  
suis Deo. Ar.  
Mon.

The word which we translate adverbially [ *foolishly* ] is a Noun in the Originall, yet it is fully enough to the sense, *He charged not God foolishly*, or *he charged not God with folly*, so it is rather in the Originall. That word which is here translated *folly* signifieth in the generall any thing that is *indebite dispositum*, any thing that is unduly disposed; any thing in disorder. And we finde it in Scripture referred divers wayes. ἐν ᾧ οὐκ ἔστι  
τὸ Θεοῦ Οὐλμ.  
המלה  
Proprie insul-  
fiat.

First, It is put for unsavoury meat without Salt or Sawce, as Job 6. 6. *Can that which is unsavoury be eaten with out Salt?* The word [ *unsavoury* ] there is the same with this here rendered *folly* or *foolishly*.

Secondly, it is used for *morter* that hath not a due temper or mixture in it, as Ezek. 13. 14. *I will break downe the wall that yee have dawbed with untempered morter*; morter that is not well tempered, is unfit for use.

Thirdly, it is put for any rude, undigested or indiscreet speech, as La. 2. 14. *The Prophets have seene vaine and foolish things for thee*, They have seene foolish and unsavoury things for thee. Hence the word is used to expresse madnes, because madnesse is the height of folly being without any seasoning, without any temper, a thing that hath no taste of wisdom or goodnes in it, Jer. 23. 13. *I have seene folly in the Prophets of Samaria*, that is, they are unsavoury, their speeches are untempered morter, they are foolish and vaine. So then he did not charge God with folly, or charge God foolishly, hath this

sense. Job did not speake any thing rashly or unbecomming the Majesty of God: or charge him in the least to have dealt unwisely or unjustly with him: As if the Lord had said, Satan, thou diddest expect that Job should now at this time have charged me home, and have laid load upon me with complainings, for dealing thus with him: thou expectedst that he should have broken out into the dialect of hell it selfe, such words as these, Why, what have I done against God, that he should deale thus with me? Is this the wages that I shall receive for the worke and service I have done him? Will he discourage and dishearten others, from coming on to his service by my sad example? Is it justice in God that I who have lived so innocently should be thus extreemely afflicted? Could the Lord finde out no swearers, no drunkards, no adulterers in the world to let Satan loose upon, but he must needs turne him loose upon me? Had he no other Butt in the world to shoot the arrowes of his indignation at, but at an innocent breast? Is this a just God who uses his servants thus? Or if he be omniscient and omnipotent, why then did he not protect me from Satans rage? Why did he not defend me from the violence of those evill men? Such kinde of speeches, or to this effect, Satan expected, Job would have uttered rashly against the Lord: but he is deceived, Job hath no such thought, much lesse did he speake such words, either against the justice, or wisdom, or power of God; he charges no folly upon God, the onely wise God, but gives him glory, saying, Blessed be his Name whatsoever he doth with me or mine.

Learn from hence first, what blasphemy is; or what it is to curse God; To curse God, is to charge God with folly, or with doing things foolishly and rashly. For these expressions expound one another. Satan said Job would curse God; the Holy Ghost saith, Job hath not charged God foolishly, therefore that is a definition of Gods owne making, plainly declaring what it is to curse God: Yet every speech or act unbecomming the Majesty, wisdom and power of God, doth not presenly denoninate a man a blasphemer: There may be blasphemy in what is spoken, and yet the person speaking not a blasphemer. Job himselfe spake many things afterward unadvisedly in the heat of dispute, but he blasphemed not. Blasphemy or cursing of God properly taken, is ever joyned with an intent to cast reproach upon God: As every one is not a lyar that



that telleth what is not true, but he that telleth an untruth, knowing it to be an untruth, with an intent to deceive and wrong others. So he that thinkes or speakes a thing unbecomming God, with an intent to reproach or slander God and his wayes, this is blaspheming indeed.

Secondly observe,

*Impatience under, and murmuring at the crosse, which God layes upon us, is a charging of God with folly.* Murmuring against God, questions the wisdom of God. Complaints have a charge in them. We take what is done while we submit not to what is done. When we lye under Gods hand quietly and silently, then we speake the praise of God; then our carriage ascribes all wisdom, honour and glory unto him.

Thirdly, In that it is said by way of excellency concerning *Job*, that in all this *Job* sinned not, referring it to his behaviour under these afflictions, as if the Holy Ghost had said, it is matter of admiration that in this, in all this *Job* should not sinne. Note from hence,

*That it is an high act, one of the highest acts of grace, to be composed in thought and word under great afflictions.* In all this *Job* sinned not, as if he had said, it had not beene much for *Job* not to sinne in other things; but in this affliction, in this distresse, being so put to it, being thus tryed, in all this not to sinne, is Grace almost to a miracle.

Lastly, Note this,

*What is well done by us, shall be sure to receive a faire testimony from God.* When *Job* had carried himselfe discreetly, and spoken discreetly, the Lord hides not this in darkenesse, he shuts it not up in silence: but proclaimes the innocency and uprightness of his carriage in this present passage of his life, as he had done before, concerning the whole course of his life and conversation, that hee was perfect and upright. The Apostle publisheth, *Glory and honour and peace to every man that worketh good*, Rom. 2. 10. They that carry themselves well either in suffering or in working for God, shall have glory and honour and peace from God. No man needs blow a trumpet in his own praise, when he hath done well, as the *Pharisees* did, *Matth.* 6. What we doe well, the Lord himselfe will report to all the world, *In all this Job sinned not, nor charged God foolishly.*

And so we have done with this third part of the Chapter, and with this whole Chapter, which contains (as you have heard) those three generals, the description of *Job's* prosperous estate; The description of his trials and afflictions, And the description of his carriage under those afflictions. Now, when he is come off from this assault without wound, without any touch of sinne. Satan perceiving himselfe defeated and frustrated in this attempt, will not yet give it over, he is restlesse, he will attempt him once more. We shall find him in the next Chapter at the Assembly againe, renewing his motion for a second assault, that he may have leave to lay his sledge neafer and closer to *Job*, presuming that though he had not prevailed at the first, yet he shall at the second charge; let me charge him but once more, and then see his fall, *He will curse thee to thy face.*

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JOB

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## JOB 2. 1,2,3,4,5,6.

*Verse 1. Againe there was a day when the Sonnes of God came to present themselves before the Lord, and Satan came also among them to present himselfe before the Lord.*

*2. And the Lord said unto Satan, From whence comest thou?*

*And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and downe in it.*

*3. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evill? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.*

*4. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath, will he give for his life.*

*5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face,*

*6. And the Lord said unto Satan, Behold he is in thine hand, but save his life.*



*S* the Prophet Ezekiel, when in vision he had beene Ezek. 8. shewed one abomination, was led forward to a second and a third and a fourth, with, *Come see a greater abomination then this or these.* Or as the Angell proclaimeth in the Revelation, *One woe is past, and another woe is at hand.* The same may we say concerning this History of Jobs sorrowes. Having shewed you his first affliction in the former Chapter, I must now lead on your attentions, with, *Come behold a second, a greater then that;* and having shewed you one woefull day, I must now shew you a second. *Againe there was a day when the Sonnes of God came to present themselves.*

This whole Chapter presents us in the generall with Jobs second condition.

cond tryall. About which we may observe these particulars.

1. The occasion of it.
2. The causes of it.
3. The manner of it.
4. The consequents of it.

1. The occasion of it was Satans appearing at that heavenly Session, and being there questioned about that former affliction of *Job*, he answers with slander, and desireth that *Job* may be brought about to a second triall.

2. The causes of this affliction (as of the first) are two.

1. God. And

2. Satan.

1. God permitting and limiting it.

2. Satan provoking and then inflicting it. Both are laid downe in the words of the context now read, to the end of the sixth verse.

3. The manner of this affliction, was the striking and smiting of *Jobs* body with a sore and noysome disease, which you have contained in *ver. 7. 8.*

4. The Consequents of this affliction, or what followed upon it, and those are three.

1. His wives sinfull counsell, *ver. 9.* As soone as she saw him thus smitten, *What* (saith she) *dost thou still retaine thine integrity? Curse God and dye.* There's her counsell.

2. His wife and holy reply, *ver. 10.*

3. His friends loving visit, *vers. 11, 12, 13.* They hearing of the affliction of *Job*, came from a farre country, *to see him and to comfort him.*

These are the distinct parts of the whole Chapter.

These six verses decipher the occasion and the causes of *Jobs* affliction, Satan inciting and provoking the Lord; and the Lord permitting and limiting Satan.

The three first containe the same matter which we have opened and explained in the former Chapter, and they are almost word for word the same; therefore I shall not need to stay long upon them: Only I shall enquire a little further about two things.

First about the day of this great appearance. And secondly, about the persons appearing, who are said to be *the Sonnes of God.*

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To the former of these, the Jewish Doctors contend much, That this was the first day in the recourse or returne of the yeare: intimating, if not contending, that the first day of every yeare was as Gods day of generall *Audit*, in which he conven'd or called together his Angels, to give him an account of all the passages and dispatches of the yeare past, and to give them instructions what to doe the yeare coming; which opinion I leave under the censure of a learned Interpreter, as grosse and groundlesse.

Others fix it upon the last day of the weake, affirming that this was the Sabbath day. And that this was a convention or Assembly of the Church on Earth for the solemn worship of God upon that day, which is here called, *A presenting themselves before the Lord*; in concurrence with which opinion, the *Sonnes of God* must needs be interpreted holy men. I finde some affirming, that men are not called the Sonnes of God in all the old Testament, but the Angels onely. And so they take that Text, Gen. 6. 2. *The Sonnes of God saw the daughters of men*, &c. for the Angels either good or bad, who being taken with the beauty of those daughters, assuming bodies came into them, of whom came the Giants. A conceit as monstrous as those Giants, and fitter for a fabulist then a Divine. On the other extreame, \* *Chrysostome* denyes that the Angels are at all called the *sonnes of God*.

*Nimis earssum est. Merc.*

*Conveniens videtur fuisse festum Sabbathi: quod tunc &*

*commune erat omnium fidelium, idemq; celeberrimum.*

*Bolduc.*

\* In his Homily on Gen. 6. 2.

We may walke safely in a middle way betweene these two. For both Angels and men are called the *sonnes of God*: Why Angels are called the Sonnes of God hath been shewed. Chap 1. v. 6. Men are called the Sonnes of God for two reasons; either for their power or greatnesse; so they Gen. 6. 2. might be called the Sonnes of God, because great and powerfull on the earth. Or rather secondly, for their piety and holinesse by which they resemble God, & in which they serve God as a sonne doth the Father. Indeed the Apostle affirms that the priviledge of sonship was brought in by the Incarnation of Christ, who is said, *In the fulnesse of time to be made of a woman*, &c. *That we might receive the adoption of Sonnes*, Gal. 4. 5. But in Scripture a thing is spoken of as newly done, when it is more fully done, Job. 7. 39. The Holy Ghost is said not to be given at that time, because he had not been so plentifully given. And the Apostle to the *Hebrewes* speaks, as if the way into Heaven had been but then opened, because it was then more clearly opened, Heb. 9. 8. So we are said to receive the adoption of Sonnes, when Christ came in the flesh, because then our Son-ship was

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more apparent, though before it was as reall.

So then according to this interpretation the sense of the words is. That upon the Sabbath day, when the servants of God, the faithfull of that age and place, were met together to celebrate the publick worship of God, Satan (the evill spirit) who is ever ready to oppose and resist us, to interrupt and hinder us, when we appeare before the Lord in holy duties) came also among them to present himselfe before the Lord.

I propose this as an opinion to which my own inclination is not strong. These words with the context ( as was noted in the former Chapter) seeming to me, rather a representation of Gods providence towards man, then a description of mans worship tendered unto God.

*Againe there was a day.*

It may be yet further enquired how much time passed betweene the first and this second day of appearance. Some affirme it was the immediate day after : others the immediate Sabbath after. A third opinion deferrs it to the yeare after ; Satan cunningly delaying the businesse all that while, to the intent he might more fully see how the former affliction wrought, what effects it had or would have upon *Job* before he attempts a second.

The text resolveth us in neither of these, but leaveth it indifferent and undetermined, saying onely, *Againe there was a day.* It is most probable that there was such a distance of time betweene these two afflictions, as was competent to a full discovery of *Jobs* spirit, under the first. As when Christ was tempted and had foyled Satan in that temptation, it is said, *the Devill departed from him for a season*, he left him, probably, to see what effects might follow upon the former temptation : So Satan having tempted *Job*, and tempted him by a temptation, though one in the generall, yet with a foure-fold assault, foure severall messengers, making (as it were) foure charges upon him, he leaveth him for a season, and *again* when there was a day, he returnes to renew the assault and battery.

I shall passe over the two verses following in all that they containe, opened in the former Chapter. But in the latter end of the third verse, there is somewhat added very materiall, where the Lord bespeakes Satan concerning *Job*, *Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and*

and an upright man, one that feareth God and escheweth evil? (This was the Character which God gave of him before in the former Chapter, but now he goeth on) *And still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.* This is supper-added to his testimony, his commendation is enlarged. *Job* (you see) hath gained in this conflict: he was described before as a holy man, now he is described as a tryed man, as an approved Souldier. *Job* hath obtained this honour in the former combat with Satan, a glorious addition to his character: As the patience and other graces of *Job* did increase, so did the testimony of God increase concerning him. Note from this addition only in the generall thus much.

*That such as honour God, God will honour.* If we doe any new or further service for God, God will adde some further honour and respect unto us. If we do, or say, or suffer any thing extraordinary for God, God will say, or doe somewhat more than ordinary concerning us. The old character did not serve, when *Job* had done this new service. *God will never conceale any of our graces, no nor the improvement of any of our graces.* If we speake but a word for God, we shall heare of it againe; God takes it and pens it downe, as it is said, *Malac. 3. 16. They that feared the Lord, spake often one to another, and the Lord hearkened and heard, and a booke of remembrance was written; God sets it downe presently: So he recorded that Job had spoken, and gives it him in at the next meeting with Satan. We can never lose either by doing or suffering for God. All shall be recompensed to the utmost farthing.* As it is usuall with Kings and great-men of the world, for great services done them (especially in warres and battels) to make additions to the titles of honour, to give some new motto's or put some new devices in the Coate-armour of those who serve them. Thus doth God here. *Job* having play'd the man (as we say) or rather the Saint in that former combat, he hath a new title of honour put into his stile: Now it is not onely *Job, a man that feareth God and escheweth evil: but Job a man that holdeth fast his integrity.*

Consider the words themselves,

*And still he holdeth fast his integrity.*

The words [*And still*] or to this present time; may have a double reference. First, barely to the time past: *Job* was not onely

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ly a perfect and a sound man in former times, but he is so still, so at present. Or rather secondly, it referres to the affliction and losses he had suffered; as he was in former times, so he is at this time; as he was in prosperous times, so he is in troublesome times: When the day was light and cleare to him, *Job* was a perfect man; and now the day hath nothing but darknesse and gloominesse in it, *Job* is a perfect man still; though wounded in his estate and broken in his outward comforts, yet he is as sound and whole in his spirit, as ever he was. Though Cattell, servants, Children be dead and gone, be spoil'd and lost: yet grace is safe, and faith triumphs, *he still holdeth fast his integrity.*

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*Holdeth fast.*

This which we translate by two words, is but one word in the Hebrew. Our language is not comprehensive enough to expresse the fulnesse of that word; in a word, *Job* doth not onely hold his integrity, but he holdeth it fast: the word imployes a strength in holding, to hold a thing firmly. And more, the word hath a further Emphasis in it; it signifieth not onely to hold a thing by that degree of strength, wherewith formerly we did hold it; but it doth import thus much, to waxe stronger in the holding of it, to prevaile or increase in strength. As when *David* sent *Joab* to number the people, *Joab* was unwilling, and said to the King, *Now the Lord thy God adde unto the people an hundred-fold, but why doth my Lord the King delight in this thing?* Then it followes, *Notwithstanding the Kings word prevailed against Joab.* That which is there translated, *And his word prevailed,* is the same with this we translate here, *Holdeth fast*; the Kings words did take a prevailing hold upon *Joab*, or held him fast to the doing of the Kings command, though he would have got off from the businesse: So we may understand it here, *still he prevaileth or waxeth stronger in his integrity.*

2 Sam. 24. 4.

The same word is used by the Prophet *Malachi*, cap. 3: 13, 14. Where God convinceth those proud spirits that puffed at his service, *Your words* (saith he) *have beene stout against me.* That which we translate, *have beene stout*, is the same with this in the Text of *Job*; *your words have beene stout*, that is, *they have grown stronger and stronger against me and my wayes*, you are confirm'd in wickednesse; whereas your hearts should have beene brought



brought downe and humbled, 'you are increast and hardned in your obstinacy and rebellion. Such is the *strength* and meaning of the word in this place. *Job* by this opposition growes more strong and stout in his integrity, he is so farre from being daunted, that he is encourag'd; he is as he was, nay more than he was, he is increas'd, *still he holdeth fast his integrity.*

### *His integrity.*

It is a word of the same root with that used, *Chap. 1. ver. 1. There was a man in the Land of Uz, and this man was perfect*, and these words illustrate and expound one another; to be a *perfect man*, is to be a *man of integrity*; there, he was a perfect man; now, he is a *man holding fast that perfection, namely, his integrity.*

From this first branch observe,

First, *That Satan in all his temptations, plants his chiefest battery against sincerity.* Hence it is here exprest, that *Job still held fast his integrity*, as if the holy Ghost would intimate this unto us, that Satan pulled more at that, than at his estate. Satan did not care at all to pull *Jobs* Oxen from him, or his Sheepe from him, or his children from him, but to pull his grace from him; therefore it is said, *Job held that fast*: Without question Satan assaulted that most, which *Job* held most; the thing that Satan aymed at, was not to make *Job* a poore man, but to make him a sinfull man; and he would never have troubled himselfe to robbe him of his riches, but onely in subordination to the robbing him of his graces. That was the booty Satan look'd for. Satan look'd at his cattell, only as pay for his army of *Sabeans*, and *Chaldeans*: but he look'd upon his grace (if he could have got it from him) as pay for principalities and powers. As grace gotten or improv'd is the joy of Angels: So if grace could be stolne away or destroy'd, it would be the joy of Devils. This was Satans hope.

Secondly, Note this, *Job holdeth fast his integrity.*

*That whatsoever a godly man loseth, hee will be sure to lay hold of his graces, he will hold spirituals, what ever becomes of temporals.* He will be sure to take fast hold of these, when all is going; when riches are going, when children are going, when friends are going, when liberty is going, yea when life is going too, then he layes fast hold upon his integrity; And saith (as *Jacob* to the Angell) *I will not let thee goe*, and he saith it without exception:

for he knowes he cannot be blessed if that goe. Integrity is his Benjamin, all the Children he hath shall goe, but this sonne of his right hand must not.; For indeed his life is bound up in the life of grace. And if he part with that, he must *lye downe with sorrow in his grave*. Wherefore he is resolved not to part with that, whatsoever he parts with. As it is with a man at Sea in a Shipwracke, when all is cast over-board, the corne that feeds him, and the cloathes that cover him, yet he swims to the shore if he can with his life in his hand. Or as it is with a valiant *Standard-bearer*, that carries the banner in warre, if he sees all lost, he will wrappe the Banner about his body, and chuse rather to dye in that as his winding sheet, then let any man take it from him or spoyle him of it, he will *hold that fast*, though he lose his life for it. So doth Job here, so doth every one that is of Jobs heavenly temper and spirituall resolution: in the greatest storme, in the hottest assault, he will wrap himselfe round about with his integrity, winde that about him, and will not let it goe. Kill him if you will, destroy him if you will, he will never part with his integrity, though he part with life. Indeed there is nothing else can stand a man in stead to any purpose, if that be lost all's lost. A man that is in danger of drowning will lay hold upon any thing, upon a straw, upon a rush, though it have no strength to support him: Men in danger will lay hold upon somewhat; they that are wise will lay hold upon the Rock, upon that which will doe them good in an evill day; They will lay hold upon Christ, they will lay hold upon promises, (in laying hold upon our integrity, all that is done) then they are sure to live: for *Wisdom* (that is, Christ) *is a Tree of life to all that lay hold upon her*, Prov. 3. 18.

Thirdly, it is considerable, that this word is used for the laying hold upon our weapons, either to defend our selves or to offend and assault our Enemies, Psal. 35. 2. *David prays, that God would take hold of shield and Buckler, and stand up for his help*. We may note from hence,

*That integrity is our armes*. Integrity is a Christians weapon. Job layes hold upon his integrity as a sword to wound his Enemy, and as a shield and buckler to save and defend himselfe.

Fourthly, from that exposition of the word, that it signifieth not onely to be strong, but to prevaile, it signifieth an *overcomming power*; he doth hold fast, that is, he prevaileth with his integrity. Wee may note,

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That grace doth not onely oppose but conquer Satan and all his temptations. He doth prevaile in his integrity (so the Hebrew may be rendred in the letter.) Sometimes (you know) there is a warre and opposition, when there is no conquest; a warre may be carried on divers yeares in a nation, or betweene nations, when there is no absolute victory on either side: as we see by woefull and lamentable experience in Germany, where there hath been opposition, one side against another above these 20. yeares, and yet no side hath prevailed. But as grace makes warre, so grace gets the better, grace gets the day, and will shortly make a finall conquest; yea, there is not onely a conquest (saith the Apostle, Roman. 8.) but thorough Christ we are more then Conquerours.

In the fifth place, I told you that the word signifies *to increase in strength, he holdeth fast his integrity, or he increaseth in strength in his integrity.* Note hence, That

True grace gaires by opposition. True grace is increased the more it is assaulted. Satan comes a purpose to destroy Jobs graces, Job waxeth stronger in his graces. True grace will doe so in whomsoever it is. Hypocrites (who have but a shew of grace, painted grace) fall off in times of triall, in times of temptation; that which only seemeth to be somewhat, cometh to nothing, but that which is somewhat, cometh to more.

Lastly, Consider the Emphasis of the words. God speaks of this in a kinde of admiration; he putteth a greater Emphasis upon this than upon the other part of Jobs character.

Verse 3. *Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evill? and still he holdeth fast his integrity.*

God speaks of it, as a matter of wonder, a rare thing. From this observe,

That to hold our integrity in evill times, is not onely good but admirable. It is that which doth even (as we may so speake) provoke God himselfe to an admiration. It is a truth whether it be in regard of personall troubles or nationall troubles, to hold fast and keep close to God in such distresses is admirable. To continue good while we suffer evill, is the height and crowne of goodnesse. As it is that which putteth one of the greatest aggravations upon the

sinfulnesse of them, that they will hold fast their sinnes in the midst of judgements. The Prophet *Amos* with much elegancy of speech and vehemency of spirit urgeth this against the Jewes, *Cap. 4. I have given you cleanness of Teeth, yet have ye not returned unto me: I have withholden the raine, yet have ye not returned unto me: I have smitten you with blasting, yet have ye not returned unto me: I have sent among you the pestilence and the sword, yet have ye not returned unto me, saith the Lord.*

The Prophet *Jeremy* takes up the same argument, having before spoken of judgements sent upon them; *Jer. (saith he) they hold fast deceit, and refuse to returne (Cap. 8. 5.) they held fast deceit, though they were afflicted, that aggravated their sinfulnesse. Now (I say) as it makes sinne out of measure sinfull, to hold it fast when God afflicteth; so it makes grace out of measure gracious, putteth a wonderfull splendour and glory upon it, if we hold fast our grace when troubles and afflictions meet us in the holding of it forth; and God will put an Emphasis upon such a one for grace, as he did upon Abaz for his sinne, 2 Chron. 28. 22. In the time of his distresse did he trespass yet more against the Lord, This is that King Abaz, that brand is put upon him. So there is an honour stamp'd on Job in this testimony, that in the time of his distresse, he did yet more good, This is that Job: to serve, beleve and love God more in distresse, this is integrity to a wonder, this drawes the heart of God toward such, and makes them truly glorious in the eyes of godly men.*

That which followes in the Text, doth yet more advance the honour of Job in this victory. *still he holdeth fast, &c.*

*Though thou movedst me against him to destroy him without cause.*

*Though thou movedst me]* The word here used to move, signifieth more than a bare motion, it carries in it a perswasion, and more then a bare perswasion, it carries in it a vehement instigation: As when a man doth perswade a thing by arguments and strong reasons; that is the force of the word; as in that place, *1 King. 21. 25. There was none like Ahab which did sell himselfe to worke wickednesse in the sight of the Lord, whom Jezabel his wife stirred up: stirred up is the word in the Text, thou movedst me; Jezabel moved Ahab, incited him, never gave him over, by arguments and reasons, by this consideration and that consideration to doe wickedly in Israel: So here, Satan did as it were*  
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plie God with arguments and reasons to instigate him against *Job*, *Thou didst move me against him*. Satan is a cunning Oratour and knowes how to handle a matter, that it may take with greatest advantage.

Some may question, how can this be? Will God be moved by Satan? Is not the Lord unchangeable? Have Satans words and arguments such power with God to move him to doe a thing?

I answer it two wayes; We may cleare it first thus; As the Saints and people of God in Prayer are said to move God; and to prevaile with God, they are said to carry a businesse with God. Now you know what they doe in Prayer, they doe not onely spread a Petition barely before God, but they strengthen it with all their arguments they can, argument upon argument, pleading upon pleading; yet the Lord himselfe is not stirred, he is not changed at all by the Prayer of his people, it is not to be thought that the Lord upon the Prayers of his people takes up any new thoughts, or puts on any new resolutions to doe this or that; for a mercy that is but a day old in regard of our Prayer obtaining it, is an eternity old in regard of God purposing it, therefore God is not changed at all; but he is said to be moved to give or doe, as or when we pray, because he giveth and doth what he himselfe had purposed to give, when we should pray: for as God from all eternity did purpose to give to his people such and such mercies, so he did purpose and decree, to give them when they prayed. Now then as it is in regard of his peoples prayer and seeking for mercy, they move God; but it is only the bringing forth of that which he had in his heart from all eternity to doe for them: So here in this case, God had a purpose from all eternity to try *Job*, and likewise he did purpose the way and the meanes of it, that it should be done upon the motion and instigation of Satan. For although God cannot be moved by any to doe a thing, which before he intended not, he is unchangeable: yet by his eternall will and counsell, he doth produce things in time: So likewise from eternity he did order and will the manner of their producing, he purposed to do good for his Church upon the supplications of his servants, and sometimes to afflict his Church or servants at the instigation of Satan.

Secondly, This place [*thou movedst me against him*] is to be understood by a figure, very frequent in the Scripture; God speaking of himselfe after the manner of men; because as men usually

*Quamquam Deus a nullo potest moveri, ad aliquid de novo, cum sit immutabilis: tamen sicut voluntate eterna producit aliquid in tempore, ita ab aeterno voluit modum producendi.*

when they doe a thing, or are moved by others to doe it and by persuasions are sometime prevailed with, to doe that which they intended not an houre before. So God is said to doe a thing upon motion, though he intended it from eternity, often descending to expresse himselfe by that which is common to men, though his manner of doing it be transcendent, infinitely beyond men.

From the force of this word so explained, *Thou movest me against him; Observe,*

*That Satan is an earnest and importunate sollicitour against the people and Church of God; he without ceasing provokes God against them, he bends his wits and straines his language to the height, in pleading against them, to get them delivered up into his hands, or into the hands of his instruments.*

And if Satan be thus zealous, so importunate a sollicitour against the Saints; It may teach us to beas earnest and zealous for the Saints. Satan doth not onely move, but he moveth by arguments, he incites: It is not enough to pray by proposing our desires, but we must pray enforcing and pressing our desires; such a holy unquietnesse of spirit, as is expressed by the Prophet, *Isa. 62. 1. For Zions sake will I not hold my peace, and for Jerusalems sake will I not rest, &c.* Such was that required of the Watch-men set upon the walls of Jerusalem, which should never hold their peace day nor night: *Ye that make mention of the Lord, & ye that are the Lords remembrancers, keepe not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the Earth, Isa. 62. ver. 6, 7.* This duty is now doubled on us by the great afflictions and greater feares of *Sion*. When Christ was in his agony, he prayed more earnestly, *Luk. 22. 44.* And when his Church is in an agony, we ought to pray more earnestly. At such a time we must mingle more fire with our Prayers, we must pray more fervently. At such a time we must mingle more water with our Prayers, we must pray more repentingly: we must with *Jacob (Hos. 12.) weepe and make supplication.* At such a time we must mingle more faith with our prayers, we must pray more beleevingly. In a word, at such a time, every Prayer must be a pleading, yea a wrestling with God; a wrestling with resolution not to let him goe untill we have got a blessing, till we prevaile with God to destroy his Churches Enemies, as Satan in the Text moved God to destroy *Job, his servant and his friend.* So it followes, *Thou movedst me against him to destroy him.*

## To destroy him.

The word *Destroy* signifieth to *swallow up* or to *devoure*: You לבלע have it Gen. 41. 4. where it is said, *that the seven leane eares, and seven leane kine, did devoure or eat up the seven full eares, and the seven fat kine.* And Exod. 7. 12. the Text saith, *That Moses his rod did swallow up the rods of the Magitians.* Psal. 124. 3. *Vnlesse the Lord had been on our side, they had swallowed us up quick.* In all these places it is the same word we have here, *thou movedst me to destroy him.*

In the former Chapter where Satan desired God to touch Job, I showed what kinde of touches Satan desired to lay upon the people of God, you see it now cleared by God himselfe, *Thou movedst me to destroy him, to swallow him up.* The words were moderate and diminutive, doe but touch him, but thy intentions were bloody and destructive, *thou movedst me to destroy him, to make an end of him, that was thy meaning.*

## Without cause.

But will the Lord, the wise God doe any thing without cause? A wise, a prudent man will not doe any thing without cause; though Satan may be so brutish and unreasonable to move God to doe a thing for which there is no cause, would the Lord be so persuaded, by his motion to doe it without cause? The Text seemeth here to speake so, *thou movedst me to destroy him without cause,* and God hearkned to his motion before, and gave him up all his estate to do with it what he pleased.

Briefely to cleare this *Without cause.* It is the same originall word used in the former Chapter, *Doth Job serve God for nought, or without cause* (as was then opened) so here, *Thou movedst me against him to destroy him without cause, or thou movedst me against him for nothing or for nought.* אין

We may consider this phrase of speech [*without cause*] three wayes. First, in reference unto Satan. Secondly, in reference unto God. Thirdly, in reference unto Job himselfe: From each of these considerations light will shine into this point.

First in reference unto Satan. God tells Satan, *thou movedst me against him without cause,* that is, Job never gave thee any cause why thou shouldest make such a motion against him; Job had never wronged thee, or done thee any hurt, as David saith of his

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Enemies,

Enemies, they are mine Enemies without cause; I was never injurious or unjust unto them. So Satan was *Jobs* Enemy without cause; *Job* never gave him occasion: Indeed the holiness and goodness of *Job* was Satans griefe and Satans trouble; but for any other trouble or wrong *Job* never did him; therefore without cause, it was in reference unto Satan.

2. In reference unto Satan, without cause, that is, Thou didst not alleadge any sufficient cause or charge him with any particular crime; thou didst onely bring in a generall suspicion against him; there was not so much as a common fame (as you know it was a course to accuse men upon common fame.) So saith God here, it was nothing but a suspicion raised out of thine owne braine (as indeed those common fames, that we heard of not long since, upon which many were accused, yea condemn'd; were onely suspicions borne in the braines of those men.) So here *Job* was charged meerely upon the suspicion of Satan; there was no crime directly alleaged, nor any evill report in the world against him; cause was not shew'd legally, therefore without cause thou movedst me against him.

3. In reference unto Satan, without cause, that is, it now appeareth upon the tryall, that thou didst move me against him without cause; that which thou didst pretend to be the cause; was not found in *Job*; thou pretendedst he was an hypocrite and served me for himselfe; now thou seest thy selfe confuted, it appeareth he did serve me for nought sincerely, and not for his owne ends. He is no painted sepulcher, no rotten selfe-seeker.

If we consider the words in the second place with reference unto God, Thou didst move me against him without cause; then we must take heed of thinking that God doth any thing without cause; No, the wise God doth every thing in number, weight and measure: he doth every thing upon great reason, upon the highest reason. God will not doe the lowest thing, but upon the height of reason, he doth the least thing upon greater reason than the greatest Politicians in the world doe the greatest. Therefore God had reason, important reason to give *Job* up to be afflicted. He did it for the tryall of *Job*, he did it for the magnifying of his free grace, and the graces of his free Spirit in his weake creature, he did it that *Job* might be set up as an example of patience, he did it to discover the slander of the devill; therefore he did it for strong reasons: it was not without cause in reference unto God himselfe.

Lastly,



Lastly, If we consider it in reference unto *Job*, it was not absolutely without cause neither; for though there was not that cause in him, which Satan pretended, namely grosse hypocrisie: yet if the Lord should search & sift him narrowly (as if he should search and sift the holiest of his servants, his pure eyes and holy nature would finde sinne enough in them, which might justifie him, or shew to his justice sufficient cause (take the sinne in it selfe) not onely to afflict them temporally, but to lay his hand upon them for ever:) Should God (I say) have tried him thoroughly and looked upon sinne in it selfe, he might finde cause to afflict him in regard of his sinne. So then absolutely in reference unto *Job*, it was not without cause, God might have found cause in regard of his sinne.

But there were other causes in reference unto *Job*, it was to try *Job*, to exercise *Job*, it was that *Job* might have further honour after the tryall: There might have been a reason in sinne (if the Lord had marked iniquity) And there were many reasons in reference to his good, why the Lord did leave him thus in the hands of Satan to be afflicted.

To winde it up; If we looke upon Satan, then it was without that cause he pretended, it was without any direct charge, it was a meere suspicion, *Job* had never wronged him. But if we respect God, it is not without cause, God doth all things for weighty reasons. And if we respect *Job*, God (possibly, yea easily) might have found a sin in him (any sinne in it self considered would doe it) as the cause of his affliction; And he had other actuall reasons in reference both to the being and improvement of his graces, why he left him thus in the hands of Satan.

Hence we may learne, First (in that God saith, *Thou movedst me against him to destroy him without cause*).

That pure or rather impure malice, stirreth Satan against the people of God. Though he alwayes pretends somewhat in them, yet the cause is in himselfe. God now discovers he doth nothing but out of very malice, pure malice against his servants. Satan hath two names in Scripture, noting his two speciall workes, *Temptation and accusation*. He sollicitis good men to doe evill against God; Hence he hath his name, *the Tempter*. He sollicitis God to receive evill of good men; and hence he hath his name, *the Slanderer* *diabolus*.  
or *Accuser*.

Secondly, we may note,

That God doth afflict his people sometimes without respect unto their finnes. Thou diddest move me against him without cause. It was not in regard of his hypocrisie or of any thing thou diddest charge him with, why I did afflict him and lay my hand upon him. Though all men have alwayes sinne enough to be the meritorious cause, yet oftentimes sinne is not the moving cause of their afflictions. When the Disciples put that question to Christ concerning the blind man, Joh. 9. 2. *Master who did sinne, this man or his parents, that he was borne blind?* Jesus answered, *neither hath this man sinned nor his parents, (not as if either of them were without sinne, but to shew that they had not sinned as to this purpose, sc. their sinne was not the cause of this blindness, and therefore in the next words, he assignes the cause) But (sc. he was borne blind) that the worker of God should be made manifest.* Afflictions are alwayes from sinne, but not alwayes for sinne. Neither are they at all for sinne (upon beleivers) by way of the least satisfaction to the justice of God (that chastisement Christ hath so fully borne, *Isa. 53.* that no beleivers finger shall ever ake in that sence) But they are often afflicted for sinne by way of purgation or prevention.

Thirdly, we may note this likewise,

That God will at the last give testimony for the clearing of the innocency of his servants against all Satans malicious accusations. God himselfe gives testimony here a second time concerning Job, *Thou didst move me against him without cause, thou didest move me to it, but it is cleare, and I give my sentence, there was no such cause as thou didst suggest against him, why I should destroy him.*

When the Lord had thus called Satan to account concerning Job, whether he had considered him both in his radicall graces, and in this additionall grace, the holding fast of his integrity; Then Satan comes forth to answer this also. *Hast thou (saith God) considered my servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause?* Yes saith Satan in the 4. verse, *And Satan answered the Lord and said, Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.*

Here.

Here is Satans answer with his motion upon it.

By his answer he labours to blot and obscure the glory which Job had gained in the former battell; and by his motion he labours to bring him about unto a second tryall. As by his answer in the former Chapter (a little to compare him with himselfe) Satan slandered Jobs actions, so by his answer here, he slanders Jobs sufferings. There it was for something that Job served God, and here that which Job had suffered is nothing.

It is Satans trade (and he hath many children of the same occupation) to slander and to slight whatsoever the servants of God either doe or suffer. Before he slandered Jobs active obedience, now he slanders his passive obedience. What is this (saith he) tush, *Skin for skin*, yea all that a man hath will he give for his life: It is a slight tryall that he hath past yet; what great matter is it if he hold fast his integrity; who would not, who could not hold-fast for any thing that hath been done to him yet? Let us try him againe.

For the clearing of this we will examine the words.

*Skin for skin, yea all that a man hath will he give for his life.*

We see here that malice is steeped in wit, Satan answereth by a Proverb, *Skin for skin*, &c. A proverbiall, quick, sharp speech, the generall sense of which and Satans intendments are very cleare.

The generall sense of this proverbiall speech is this. *That life is the most precious treasure, that a man will part with any thing upon these termes; The saving of his life. That all a man suffers comes not very neare him, while that is out of danger.* Such is the generall sense, and Satans intendment in speaking this, is as cleare; namely, that as Job before had served God for his wealth, so now he doth serve him for his breath; that as before Job kept close to God, that he might enrich him: so now Job keeps close to God, lest he should destroy him: He seemeth to hold fast his integrity (so you tell me) but it is onely that he may hold fast his life; he served you before for wealth, and now he serves you for breath. His feare of losing that makes him humble himselfe, and give many thanks: Search him to the bottome and you will finde him still a mercenary servant, holding his integrity that hee may hold in with thee, and live. This is the generall drift of Satan.

But to give the speciall meaning of his words doth somewhat trouble interpreters, *Skin for skin and all that a man hath, will he give for his life.*

First [*Skin for skin*] Some interpret it thus, A man will venture the skin of one member to save the skin of another, which being cut-off or wounded, his life is more in danger. As for instance, if a blow come at a mans head, he will hold up his hand or his naked arme, he will venture the skin of his hand to save his head. And the reason is, because his life is more in danger, if he be wounded in his head, then in his hand. Here is *skin for skin*, he gives the skin of a member which is further off from the seat of life, to save the skin of that member which is so neere the seat of life.

Secondly, by *skin* in the former place, some understand all the outward estate that *Job* had. It was usuall in those times to expresse all riches by the word *skin*, and the reason of it was this, because (as was observed before) their substance was cattell, and so from the skin of their cattell, they did denominate their estates. Or as others, because their money was made of skins, and so they did expresse their wealth and riches under the word *skin*. Answerable to which custome, the Latin word for household-stuffe or household goods, is derived from that word which properly signifies a *skin*, because either they were wont to wrap up their goods in skins, or because they did put a great value upon skins, and so their whole outward personall estate was comprehended under that notion. Hence that common Proverbe amongst the Ancients, *Thou spendest out of another mans skinne.* To be liberall out of another mans estate, was called a being *lavish* upon another mans *skinne*. And then *skinne* in the second place doth signifie the man himselfe, or the person of a man: the thing containing or that which covereth, being put for the whole; by a Synecdoche; the *skinne* for the whole man. And it is usuall in good Authours to put the *skin* for the whole man, as to looke to the skin is to looke to the whole body; Take it thus, that *skin* in the first place is all outward things: and *skin* in the second, is taken for the skin that covereth the body, and so the sense runs thus, *Skin for skin, &c.* that is, *a man will give all his outward estate, to save the flesh upon his back*, that is, *to save his life.* As if Satan had said, this act of *Job*, which is so cryed up, and made a matter so considerable, being examined, will be found as ordinary as the High-way. It being common, to a Proverb, for a man to part with all, that he may preserve himselfe.

There

*As alienum habere dicitur, & qui aures debet, & qui corium forma publica percussum, quale apud Lacedamonias fuit. Sen. de Ben. l. 5. c. 14. Suppellex appellat. Le. Judis de alieno corio (i.e.) ex alieno liberaliter prestat. Pelliculam curare jubet Hor. lib. 2. Sat. 5. In cune curanda plus aequo operata iuvum. Hor. Ep. 2. l. 1*

There is a third exposition much labour'd by a learned Interpreter, who by skin in the first place understands not generally all his estate, but more especially his apparell, his cloathing, which at the first were made of skins; and were used long after for cloathings, by Princes and great men in divers Countries, from which the sense of the Proverb is thus given, *skin for skin, &c.* A man will part with his cloathes, cast them off willingly, easily, that he may save the skin of his body, save his life: And so he expounds it by that act of *Iob* in the former Chapter, verse 20. where it is said; that *Iob* rent his mantle and cast it off: as if Satan had alluded unto that, and said, No marvell if *Iob* humbled himselfe to the dust, and renting his garment, cast that away, when he heard all was taken from him; *Iob* parted with the skin, his garment, that he might move thee to compassion, and so save his other skin, the garment which cloathes his flesh; which he feared thou wouldest rent by wounding, and so let out his trembling soule, his beloved life.

A fourth gives this interpretation of the words, *Skin for skin*, &c. The Originall Preposition, which we translate (for) is often in Scripture likewise translated (upon) as in 2 King. 4. 5. The widow went from *Elisha*, and shut the doore upon her and upon her *Sonne*. So in other places; then the sense is made out thus; *Skin upon skin and all that a man hath, will he give for his life*; that is, if a man had never so many skins, if he could be supposed he had an hundred skins one upon another, he would let all be taken off to save his life. That place is expounded as a parallel, *John* 1. 16. where it is said, *That of Christs fulnesse we receive grace for grace* that is, *grace upon grace*, or *abundance of grace*, *all the grace we have*; this grace and that grace; faith, and love, and patience, and humility, every grace; all grace you receive from Christ. Thus some illustrate these two places one by another. So Satan saith of *Job* here, *Skin for skin*, that is, skin upon skin, a man will give all his skins, suppose he had many, he would part with all: or take skin for never so much of his outward estate, he will let all goe to save his life.

There is yet another interpretation given of this, *Skin for skin, yea all that a man hath, will he give for his life*; take the words comparatively; we translate it, *yea all he hath*. That copulative particle in the Hebrew is rendered sometime *and*, so metime *yea*, sometime *so*, according to which last exception, the sense standeth thus, as a man will

will give skin for skin, so a man will part with all he hath for his life. We finde some Scriptures wherein this particle is taken in the very same sense : To give you instance, Prov. 25. 3. there the Hebrew reads it thus, *The heavens for height, the earth for depth and the heart of Kings is unsearchable*: Now this is cleare, that the sense is comparative, and it is thus to be given, *as the Heaven is unsearchable for height and the earth for depth, so the heart of the King is unsearchable*: So verse 25. of the same Chapter, it is thus read out of the Originall, word for word, *Cold water to a thirsty soule and good newes from a farre Country*; now we translate it according to the sense and make it a comparison thus, *As cold water to a thirsty soule, so is good newes from a farre Country*. Thus also we may interpret this place, and it carries a good sense, *Skin for skin and all, &c.* As a man would give skin for skin, one outward thing for another ( for they take skin in both places for outward things, for the goods of this life) as a man would give or barter away one commodity for another. So a man will give all outward things for his life; life is more valuable to all outward things, than any one particular thing is to another. It is ordinary to a Proverb among men in danger to say, *spare my life, and take my goods*. How willingly doth the Mariner in a storme unlade his Ship, and cast all his rich wares over-board, that he may preserve that precious jewell, his life? As a godly man will give life upon life, a thousand lives (if he had them) rather then lose his soule: So a naturall man will give skin upon skin, gold upon gold, treasure upon treasure, that he may save his life. Let life lye at the stake, and a man will give all things he hath in the world for it, and thinke he hath a good bargain.

Here are 5. expositions you see offered: The two latter to me seeme the most cleare, howsoever every one of them hath a faire sense in it; and so we are agreed upon the generall, which is onely to set forth the excellency and preciousnesse of life, there cannot be any miscarriage in pitching upon either of these Interpretations. I shall give you some notes from hence.

First, observe what a blessing life is. *Skin for skin and all that a man hath will he give for his life.*

*Life is the most precious treasure, the most excellent thing in nature.* And let me tell you, life is the treasure, that is now so much digged for: there are many abroad that are digging for your precious lives. Consider what lyes at stake, and what will you give for the

the securing on reducing of it. Have we not cause to say of some of our bloody brethren, as *Jacob* did, *Gen. 32. 12.* when his brother *Esau* was marching towards him, *I feare him* (saith he) *lest hee will come and slay me and the mother with the children*; *Losse of life was the thing Jacob feared.* And *Hesters* speech in her Petition to the King, imports that all other losses might have beene borne, but losse of life, *Cap. 7. ver. 33. 4.* *Let my life* (saith she) *be given at my Petition, and my people at my request; for we are sold I and my people to be destroyed, to be slaine, and to perish: But if we had been sold for bond-men and for bond-women, I had held my tongue.* See how she wrought for life, for her owne life and the life of her people, and thought liberty not worth the asking for, compared with life. *Moses* made many demurrs and excuses, *I am not eloquent, &c.* when God gave him commission to goe into *Egypt*; but we heare of no delayes at all, when once God had said, *Returne into Egypt, for all the men are dead, which sought thy life, Exod. 4. ver. 19.* God had not spoken thus, if he had not knowne there was such a scruple in his mind, which would have galled him worse in his travels to *Egypt* then any peble in his shoe.

Secondly, If life be the most precious thing, the richest Jewell in the world: then in the next place, learne to value your lives. You see how *Satan* values life here, out of an ill intent, onely to extenuate and undervalue all the sufferings of *Job*; he sets his life at a very high rate, that he might make all his losses of no rate, not worth the speaking of. Let our intent be good, and then it is good for us to value our lives high, and to sell them at as deare a rate as we can, if we must sell them. You know what *Solomon* saith in the person of a naturall man; *A living dog is better then a dead Lion, Eccles. 9. 4.* We read what is said of the woman in the Gospell, that had spent all she had on *Physitians*. What was it for? Onely to restore her health, which is a degree below life. Certainly if she spent all that she had to obtaine health, which is onely the comfort of life, shall not we spend a part of that we have to save our lives? As ships in danger to be wrack'd in a storme, are often preserved by casting some of their rich lading into the Sea: So it is possible, yea probable that the casting away of some of your estates in this great storme, may be a meanes to save both your ship and your lives; your estates kept may sink the vessell, and then you must sinke with it, and certainly die or swim for it, and hardly

hardly live. When *Esau* (Gen. 25.32.) was hungry and could not obtaine a messe of pottage from his brother, but upon very hard termes, the saile of his birth-right, *Sell me thy birth-right*, saith *Jacob*, a precious jewell indeed, which *Esau* should have valued more then his life; he comes to his price of this ground, *Behold I am at the point to die; and what profit shall this birth-right doe to me?* He was profane *Esau* for saying so, that's the Apostles style, *Heb. 12. 16.* It was profanenesse to preferre one morfell of meat before his birth-right, because the birth-right was a spirituall priviledge as well as a naturall: but there is no more naturall blessing, but we may both in wisdom and conscience part with to keepe our lives when we are ready to die; yee may say, what will this estate, these riches doe us good? If that, your estates may be the price of your lives, ye have reason and it is your duty to part with them willingly; give some, give all, for what will these riches do you good, when you are ready to die, or already dead.

Further be ready to give more then your estates, for your lives. Give some of your bloud for your lives, that's more, *Skin for skin and all that a man hath will he give for his life*: and which is yet more, give a limbe for your lives. The whole is better then a part; And which is highest of all, venture your lives to save your lives. That which I intend is only this, doe not barter away your lives upon meane rates, upon low termes. If it comes to 'it' (as wee have great cause to feare it will, wee see many have been put to it already) sell your lives as deare as you can. Indeed there are none in so great danger to lose their lives, as they that will not venture their lives. That of *Christ* is true in this sense also, he that will save his life shall lose it; such saving tends to undoing, yea it tends to death. And whosoever will (venture to) lose his life, shall (most probably) find it, *Math. 16. 25.* Let it not be said that you died to save charges, let it not be said that you died to save your skins, or to save your bloud, yea let it not be said that you died to save your lives, I meane that you feared to hazard your lives for the securing of your lives. Give all that you have for your lives, venture life and all; your safety depends upon this hazard, by such a noble liberality, you are in the fairest way, not onely to save all you have, but to gaine more then you have.

Thirdly, If your lives be so much worth, what are your foules worth? What is this life, which is valued thus above all that a

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man hath? the Apostle *James* makes the question, and gives the answer, *It is even a vapour that appeareth for a little time, and then vanisheth away*, Jam. 4. 14. a mans breath it is but in his nostrils, it is gone presently, yet you see in a true value all the world is below that. If you are to esteeme your lives so, at what price will you set your soules? To save your lives and save your soules are two things. A man may save his life and yet lose his soule; yea many labour to save their lives in doing that, which will be the losse of their soules, poor creatures. Therefore looke to that, set a high rate indeed upon your immortall soules; when estates and liberties and lives are called for, count them all as trash, that you may save your soules, hazard not your soules: If life be more worth then all the world, the soule is more worth then a thousand lives, *What will it advantage a man to gaine the world and lose his soule? Or what shall a man give in exchange for his soule?* Math. 19. 26. The truth is, a man shall not gaine much to get the whole world and lose his life, that losse is a losse irreparable, irrecompensable from the creature. Nature teacheth us to prize our lives above the world, and grace teacheth us to value our soules above our lives. Therefore how unnaturall are they that preferre a little profit before their lives; but O how ungratious are they, who preferre a little profit before their soules! Some will sinne (as we say) for six pence, selling their owne soules (as those false Prophets did the soules of their people) for handfulls of barley, and for peeces of bread, Ezek. 13. 19. And whereas a man should give all for his life, they will give their soules for a thing of nought. Know therefore the worth of your soules. Jesus Christ thought soules worth his life, and therefore dyed to save soules. How much then doe our soules transcend our owne lives? And if Christ laid down his life to ransom soules, doe you rather lay downe a thousand lives (if you had them) then indanger your soules, either by acting sinne or by submitting unto error. In that case let estate goe, let liberty goe, let all goe, for life hath not so much preheminance over all, as the soule hath over life.

Fourthly, If your lives are worth so much, then what is the Gospel worth? If a man would give all for his life, what should he give for his religion, to maintaine and uphold that in the purity and power of it? life is a precious thing, a thing of great value, but when the Gospel comes in competition, then life is a poore

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commodity : and our breath but a perishing vapour. Such was the judgement of that great Apostle, *Act. 20. 24.* when the holy Ghost had witnessed in every City, that bonds and afflictions did abide him, in preaching the Gospell, he thus resolves, *But none of these things move me, neither count I my life deare unto my selfe, so that I might finish my course with joy, and the ministry which I have received to testify the Gospell of the grace of God.* His life came to a low rate in his esteem; how cheap was life when the Gospell was spoken of? I count not my life deare, saith Paul, as all other outward things are mean and low compared with life, so life it selfe is a meane, a low thing in comparison of the Gospell. This life is but the life of the body, but the Gospell is the life of the soule. Many men live, but no soule lives on this side or without the Gospell. Now if you will offer much to save you lives, will you not offer much more to save the Gospell? In and about this we may make the best improvement of Satans argument, *Skin for skin and all that a man hath, should he give for the Gospell;* for Gospell ordinances, for Gospell priviledges, for Gospell light. Where, or for what will you venture and bid high, if not for the precious Gospell?

Lastly, If life be worth all, then hereby we may take measure of the love and bounty of Christ to poore sinners, who not onely spent himselfe in all to his life, but spent life and all, that they might not perish. The grace of our Lord Jesus Christ was exceeding great towards us, *That though he was rich, yet for our sakes he became poore.* 2 Cor. 8. 9. *That though he was in the forme of God, and thought it no robbery to be equall with God, yet he made himselfe of no reputation,* Phil. 2. 6, 7. But how superabundant was his grace towards us, that though he was the Prince of life, *Act. 3. 15;* *Yet became obedient unto death, even the death of the crosse,* Phil. 2. 8. *that we might live.* If a man loves his life, so that he will give skin for skin, and all that he hath, to redeeme it; then O how did Christ love his Church, who gave not only his riches, and his reputation, but his life also for it's redemption?

## JOB 2. 5, 6, 7, 8.

*But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.*

*And the Lord said unto Satan, Behold he is in thine hand, but save his life.*

*So Satan went forth from the presence of the Lord, and smote Job with sore boyles, from the sole of the foot unto his crowne.*

*And he tooke him a par-sheard to scrape himselfe withball, and he sat downe among the ashes.*

**I**N this first verse Satan goeth on, and makes a motion unto God (as we observed his method in the former Chapter,) *but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.* This is Satans motion. In the sixth verse we have a grant of this motion, bound up yet with a limitation, as it was in the former Chapter.

For the motion, *But put forth thine hand now and touch, &c.* What it importeth to *put forth the hand*, that was opened in the former Chapter, verse iii. where we have the same expression, therefore we shall not stay upon it here. Consider now only that which is differing, a new object upon which the hand must be put forth, and which Satan desireth might now be touched. It is the laying of his hand, not upon his Cattel, or upon his estate, or upon his children, but upon his flesh and his bone. *Touch his bone and his flesh*; that is, afflict his body. The *bone* and the *flesh* are the two chiefe parts, the materiall parts of the body; of them the whole Fabrique doth consist: the bone, it is as the timber in this house, and the flesh it is as the lime and mortar filling of it up. Touch this, saith Satan. And in that he saith, *touch his bone and his flesh*, he intends and requires a deep and a sore affliction upon his body; for if he had said only thus, *Touch his flesh*, that had beene an affliction upon his body; For we know often in Scripture, the *flesh* is put for the whole body; and sometimes for the whole man; therefore Satan is not satisfied with an expression generall, but he putteth it in direct and expresse tearmes, *Touch his flesh and his bone*; that is, touch him so as that the paine and the distemper may

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sink into his very bones, into his very Marrow, touch him thus and then you shall see what he will doe.

The Bone it selfe is a part without feeling; yet to touch the bone, imports the greatest pain that can be felt. *Touch his bone and his flesh,* and then saith he,

*He will curse thee to thy face.*

What it is to *curse to the face* hath bin opened already in the former Chapter, at the eleventh verse, and I must referre you thither for the sense of this phrase; only in a word take it thus, *Hee will curse thee to thy face*; is as if Satan had said thus; Though Job did blesse thee when he had a full estate, and though he did blesse thee when thou diddest empty him of his estate, and tooke all his goods from him; yet if thou do but touch his body, and afflict his bones, he will break forth into cursed language, both concerning thy person, and concerning thy service.

I will onely minde you further of that which is here secretly touched in this expression, *Touch his bone and his flesh and hee will curse thee to thy face*; here is a secret imprecation. involved, he tacitly subjects himselfe to the curse of God, if Job curse not God. As if Satan should have said; If he doe not curse thee to thy face, then doe so and so to me; and thinke thus and thus of me: If you would have the meaning of Satan from the language of his children, you may take the plain English of it thus, *Touch but his bone and his flesh,* and damne me, if he do not curse thee, send me to Hell presently. Satan indeed kept this cursed imprecation close wrapt up in that form of speaking; But now his children speake it out; If you would have Satans heart from the mouthes of the sonnes of Belial, a cursed and cursing generation amongst us, the plain English of it is this. God damne me, send me to Hell presently, if he curse thee not. Satan we see was more modest then these sonnes of impudence and perdition; who openly imprecate upon, and devote themselves unto the wrath of God almost every word; these do not only intimate, but exceed the copy which Satan sets them here, by bold blasphemy and horrid execrations.

*And he will curse thee to thy face.* We may from hence observe.

First, Satan had tried in vain to make Job curse God; Now he attempts a second time; Note, That

*When Satan cannot prevaile against us by one means hee doth*

not despaire of prevailing by another; He gives not his cause over for lost, because he cannot carry it at first, he will try and try againe. As it was with Balak, Numb. 23. when he sent for Balaam to curse the people, and saw the businesse did not prosper, or succeed according to his malice, Balaam could not curse them; he brought him to Numb. 23. 27. another place; Come (saith he) I pray thee, I will bring thee to another place, peradventure it will please God that thou mayest curse me them from thence, though you could not doe it in one place, you may in another. So Satan if he cannot work his will one way, he will try a second or a third.

Satans unweariednesse in a bad cause when it succeeded not, reproves those who are so soone weary of a good one, if it succeed not; Many are ready to give up if one meanes will not doe it, they cast off hope and say, the cause is desperate. If one, or two, or three, or many meanes we use, faile, we ought to try still, never despaire of the end while the work is good and the meanes are faire; In the morning sow thy seed (saith the Preacher) and in the evening withhold not thy hand: for thou knowest not whether shall prosper this or that. Eccles. 11. 6. 2. I may adde, withhold not thy hand in the evening, though thou seest the morning seed doth not prosper; this may have a blessing, though that had not.

Secondly observe, Satan trieth another way and he trieth a way more probable and efficacious for his ends then the former; when a weaker will not doe it, he provides stronger meanes. As God in punishing or chastening sinners, when a lesser judgement will not humble them, he sends a greater; God commeth not onely with another, but with sorer judgement; If ye will not yet for all this hearken unto me, then I will punish you seven times more for your Lev. 26. finnes: So Satan, when by one temptation he cannot overcome, prepares not onely another, but a stronger; he assaults them more and more; he not onely musters new forces, but more compleate, to foile the soule. This should teach us when we cannot subdue 2. corruption in our own hearts by one meanes, then to seek a better: And when by one prayer we cannot obtaine a blessing, then to pray againe, and to pray better, to pray with more life, with more faith, with more humility: then mix more fire with prayer, more zeale and fervency of spirit: mix more water with prayer, As Jacob Hof. 12. wept and made supplication; above all mix more of Christ in prayer, go out in his name and strength. When Balaks first messengers could not obtaine Balaam to come with ch

with them; *Balak* was not discourag'd or put off, but (saith the Text) *Balak sent yet againe*. Primes more and more Honourable, Numb. 22. 15. Let not us be discourag'd, if our first prayers (which are our Messengers to God) are not answered; But let us send more and more honourable, more strong cries, more spirituall desires, which may take upon the heart of God. Why should Satan doe more against us, then we will doe for our selves?

Thirdly, Note that for our own caution, That we must not only expect continued or renewed afflictions and assaults from Satan, but we must expect greater & greater afflictions and assaults from Satan. He hath some assaults that are but as Foot-men, he will bring out his Horse-men at the next bout; And if having run with Foot men, they have wearied thee, how wilt thou contend with Horses? Jer. 12. 5. Be ready then not only to run with the Foot, but to contend with Horses; prepare your selves for other, for more violent charges then you ever felt. Satan will, if he can, lay a closer siege to thy soule then ever he hath done: As that one evill spirit returned into the person out of whom he was gone, Luk. 11. 24. with severall Devils worse then himselfe, so he often returnes with seven temptations, worser, stronger then before.

Fourthly, observe what Satan picks out to be the matter of this second and stronger temptation, it is, to pinch *Job* in his flesh, to pinch his body. Note from hence; That the paine of the body is very powerfull to disquiet and trouble the mind. Satan is very confident to trouble and vex the mind of *Job*, by casting darts and diseases into his body. Physicians have a rule, That the manners of the mind follow the temper of the body; and it is a more certaine rule, That the mind is much carried according to the distemper of the body; when the body is distempered, the mind is seldome at rest: the body and soule are such neere neighbours, that they cannot but sympathize in each others sufferings. Some interpret that place of the Apostle, Gal. 4. 13, 14. concerning the weakenesse and sicknesse of his body, *You know* (saith he) *how through infirmity of the flesh I preached the Gospell*: Wee may safely joine it with those other troubles, afflictions and reproaches which he indured, and were so great a disadvantage to his acceptance in the world. So the meaning is, that though his body was infirme, though he had many weakenesses upon him, yet he preached the Gospell. And then it followes in the next verse, *My temptation which was*

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*in my flesh you despised not.* Observe, he calleth his bodily infirmity a temptation; The afflictions of the body are great temptations to the soule. It is very considerable to this purpose what the Apostle James saith when he speaks of the several conditions of the Saints and their duties in them, *Chap. 5. v. 13, 14. Is any man afflicted? let him pray, ( he speaks that in generall ) Is any man merry? let him sing Psalmes. Is any man sick? Is he pained by sicknesse in his body? What shall he doe then? He doth not say, Is any man sicke? let him pray, but, Is any man sicke let him call for the Elders of the Church, and let them pray over him :* As if he should say, *A sick man is very unfit to pray himselfe, though for himselfe, he hath need to call others to pray with him and for him, he hath enough to doe, to wrastle with his pain and conflict with that affliction: In other afflictions let him pray, but if he be sick, let him send for the Elders of the Church, and let them pray over him. A diseased bodie unfits the mind for holy duties.* The prayer of sick *Hezekiah* is called *chattering: like a Crane or Swallow, so did I chatter,* Isa. 38. it was rather chattering then praying, such a disquietnesse and uncomposednesse was upon his spirit through, or by the infirmity of his flesh. Paine is a piercing shaft in Satans quiver of temptations; Though *the spirit of a man will sustaine his infirmity,* yet oftentimes, a wound in the body wounds the soul, and the diseases of the flesh make the spirit sick: *A wounded spirit no man can beare,* and a wound in the body, is a burden too heavy for many men. Prov. 18. 14.

And if it be so, Then the pain and the weaknesse of the body is no advantage to repentance and returning unto God. How pitifully are they mistaken, who put off repentance till their bodies be in paine, till they are sick and weak; they doe it upon this ground, because when they are in paine, they think they shall repent with more ease. Observe, if Satan thinks to have such an advantage upon a holy man, as to make him blaspheme when he is in paine, doest thou thinke paine will be an advantage to thy repentance? It is said, that at the *powring out of the fourth Viall,* Rev. 16. 9. when God did smite the inhabitants of the earth, and scorched them with great heat, that they *blasphemed the name of God,* ( they did that which Satan presumed Job would doe ) *and they repented not to give him glory.* It is a woefull thing to put off repentance to a pained body: paine in its own nature fits us rather to blaspheme and turne from God, then to returne to him. Never thinke to

have helpe for the cure of your soules, by the diseases of your bodies: usually we find, that either sick persons repent not, or their is but a sickly repentance. At the most, paine can but restraîne your lusts, it can never heale them. The actings of some sinnes are quickned by diseases; At the most, a disease can but abate the acts of sin, it can never destroy the life of it. Death it selfe cannot kill sinne: The sinnes of wicked men live when they are dead: the grave cannot consume them, no nor the fire of Hell waite their strength: the sinnes of unbelcevers shall remaine not onely in their guilt, but in their power to all eternity. So much of Satans notion; *But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.*

Verse 6. *And the Lord said unto Satan, Behold, he is in thy hand, but save his life.*

Here we have the Lords grant unto that motion of Satan, *He is in thy hand, but save his life*: Thou mayest doe with his bone and his flesh what thou wilt, *He is in thine hand*. We have opened what it is to have a thing put into the hand, in the former Chapter, where the same expresseion is used, therefore I shall passe those words here. Note onely this, that the Lord saith here, *He is in thy hand*, to prevent Satans cavill: as if he had said, Thou movest me to touch his bone and his flesh; well, lest thou shouldest say, that I have dealt too gently with him, and have smitten him with favour, I will put the rod or staffe into thine hand, doe thou with his bone and his flesh what thou canst, spare him not. We know the Lord is able to strike stronger strokes, and give deeper wounds infinitely then Satan can, if he pleaseth; yet, the love of God to his children, stops his hand and breakes the blow: He corrects in judgement, and debates in measure, *Isa. 27. 8.* when he strikes his children, he strikes them as children, gently; Thus (2 Sam. 7. 14.) speaking of Davids family, *If he commit iniquity (saith God) I will chasten him with the rod of men*, the word there used is *Exosth*, which signifies a weake man, I will chasten him with the rod of a weake man, of one that hath but a weake arme or hand, the hand of a sickly fraile man; A weake, a sickly man cannot strike very hard. Thus saith God, *I will chasten thy children* if they commit iniquity: they shall rather see my care, then feelee my power in their corrections. Now (I say) lest Satan should pretend partiality, God puts Job into Satans hand, and gives him liberty to lay

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on as hard as his hand acted with utmost malice could smite him, thou hast liberty to smite him into the very valley of the shadow of death, to bring him to neerer death than he may looke into the graves mouth, but no further.

*Save his life.*

Here is Satans Chaine, the limitation or restraint of his power. When God puts any of his servants into Satans hand, he keeps Satan in his own hand. And as all the Elect are in Gods hand; to keep them from taking hurt, so the devill is in Gods hand, to keep him from doing hurt to his Elect. *Save his life.*

The word *Nephefsh* here used, signifieth properly the soule and the soule is in Scripture often put for the life: because the soule is the spring, the fountaine of life; life is derived or diffused into the body from or by the soule: and as soone as the soule is parted from the body, life departs. Hence both this Hebrew word, and *ψυχη* the Greeke word *ψυχη*, have their names from breathing or respiring: For life goes out when breath goes out; when we cease breathing, we cease living. Our life is but a blast, a breath; the Lord formed man out of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soule, Gen. 1.7. This is that vitall spirit by which all quick things move; therefore Beasts Birds, Fish and creeping things are called living soules, Gen. 2.20.25. And this life is called the blood, because it is contained or carried in the blood, Gen. 9.4. Further, it is very observable, that the Hebrewes call the Body separated from the soule, or a dead corps *Nephefsh*, Numb. 5.2.c.9. 10.c.19. 11. Hag. 2. 14. Though thy life be quite gone out, departed from the carkasse or body of a dead man, yet that dead body is called life or soul; to note that it shall live again, and that the soul shall returne unto it: The mystery of the Resurrection from death was implied in the name of the dead. We finde also that the Heathens called a dead body a soule; possibly from some glimpse of the resurrection. We lay up a soule in the grave, saith the Poet. *Animamq; sepulchro condimus.* Virg. *Æn* 3.

But how is this worke put into Satans hand, *The saving of his life*? What is Satan become a Saviour? what salvation can we expect from him, whose name is *Apollyon*, and *Abaddon*, Rev. 9. 11. both which signifie a destroyer? Shall we send to the Wolfe to save the sheepe? or to the Vulture to save the Dove? Destruction

tion is the delight of Satan, and it is his way, as he hath no hope to be saved himselfe eternally, so no will to save others temporally.

Observe then, *That here to save life, notes onely a sparing from death*, not a delivering from destruction, but a forbearing to destroy. Satan saved his life negatively, that is, he did not take it away: he cannot save positively, or restore that which was ready to perish; he doth not save as a deliverer, but as a murderer, who would kill his brother, but cannot. He saves not for want of will, but for want of power: when he is forced to spare, his nature is to devour. This devouring Lyon hunts for the pretious life, even when God saith, *Save his life*.

It may be questioned here, Why Satan? (for that is implied) desired so to destroy the Life of *Job*? God would never have limited and chained him up, but that Satan had a mind to suck his blood, or afflict him unto death.

These two reasons may be given, why Satan would have his life.

The one might be this, Because it was a thing doubtfull with him (though he bragged much of it) whether he should attaine his end or no, to make *Job* curse God, when therefore he saw he could not overcome his spirituall life, it would have beene some revenge to him to destroy his naturall life. As some wicked ones his agents, when by all their treats or flatteries they cannot make a man sin, which is to destroy his spirituall life, their revenge breakes forth against his naturall life, to destroy that; This is the method of persecution, first to attempt the death of the soule, by drawing or terrifying unto sinne, and if they faile of that, then death is inflicted on the body.

Or againe in the second place, he being doubtfull in himselfe (though he made no doubt in words) whether his plot would be successfull, to make *Job* curse God; he (I say) doubting this designe might not draw him to sin, resolved to take away his life, that so *Job* might never have told tales of his victory, or have reported his conquest to the world. At least by his death he might obscure the businesse, and bury it with some slander: saying that *Job* died with discontent and griefe, that he blasphemed God when he died, that he wished for death, and could not hold out any longer. Much like that device of some Jesuits, who have blowne it abroad, that our most zealous opposers of Romish errors, whom

*Servat animam quia eam non perdit.*  
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whom they could never move, either by writing or disputing, while they lived, have yet recanted all when they died. Wherefore left Satan should have drawn a curtaine over the glory of *Jobs* victory, by aspersing him after his death, the Lord saith, *Save his life, Job shall survive his troubles*, that matters may come to light, and a true report be made and left upon record both of thy implacable malice, and enmity, and of his invincible patience and sincerity.

And this may lead us yet further to consider; why God was so carefull of that precious part, his life.

For some may say,

Had it not beene glory to God and honour to *Job*, (like that of Martyrdom) if he had died under the hand of Satan, holding fast his own integrity, blessing God even unto death?

I grant this, but yet God knew that the saving of his life would be more advantagious both to him selfe and his *Job*, for those ends: wherefore he saith, *Save his life, destroy him not*.

First thus, God intended to make *Job* a Monument of mercy, as well as a Monument of suffering, he intended to set him up to all the world as one, in whom they might behold the goodness of God in raising up, mixt with his wisdom in casting down; that men might learne hope from *Job*, as well as patience from *Job*. Therefore saith God, *Save his life*, I have somewhat else to do with him; I will raise him up againe, and in him an everlasting Monument both of his patience in suffering, and of my own power in restoring. Indeed if he had died in the conflict and left his bones in the field he had been a wonderfull example of constancy: but he had not been such an example of mercy, if his life had not been saved.

There may be this in it too, *Save his life*, saith God, I will have him preserved in this combate, his courage and carriage in it is my delight. God loveth to see his people holding out, tugging and continuing in such assaults and temptations. If any thing in the world gives delight to God, this is the thing that delighteth him. *Speſtanti dii magnos viros cum calamitate aliqua colluctantes. Ecce ſpiritus, ſaith the gods delighted to look upon them in their conflicts ſpectantur, ad ſpectandum, quod respicias operi ſuo interum Dei. Secum de Cat. 6. 2.* The Heathen thought this the sport of their Gods; *Seneca* in his Booke of Providence, speaking of *Cato*, and other gallant *Romane* spirits, saith the gods delighted to look upon them in their conflicts with fortune. To see them wrastle with some great calamity, with some great danger, was such a spectacle as would draw off *Jupiter* from his greatest buſineſſe. It is a most certaine truth, that the most true God doth love and delight to see his children wrastling with de Prov.

Gen. 22. 14.

some great calamity to see a poore man, man who is but flesh and bloud wrastring with principalities and powers, with the devill and powers of darkenesse; this is a sight God himselfe (as we may so speake) rejoyceth in. When *Abraham* had finished that great combate about sacrificing his sonne, he calleth the place *Jehovah-jireh*, the Lord will see, or the Lord doth see, the Lord doth behold as it that had been a sight which God himself came downe to look upon. As when some great man or strange shew passeth by, we goe out to see it; so God cometh down upon mount Moriah to see a sight: And what was it? To see *Abraham* in that great temptation assaulted and overcoming. Here was a spectacle for the great *Jehovah*, and therefore he calls the place *Jehovah-jireh*, the Lord hath seene. I doubt not but this place also of *Jobs* tryall, might have borne the samename. As the Lord will be seene in the mount of our afflictions to provide for us, so he will see us in the mount of our afflictions, to please himselfe. The Psalmist describeth God looking downe from heaven upon the children of men, to see if there were any that did understand, that did seeke God, *Psal. 53. 2.* Surely then if any doe seek God, much more if they suffer from him, or for him in a holy manner, he will looke downe from Heaven to see them.

Thirdly, I will note that as another ground why God would have his life spared, because he had much use of him, when he was in that condition, full of sores and scabs. *A godly man is never in such an estate but God hath some use of his life.* Therefore saith God, *Save his life*, though he be full of sores, or rather from the crown of the head to the sole of the foot one continued sore: though he be a most lamentable creature, and cannot wag hand or foot in any service of man, yet spare his life, for he may thus stand me in great stead, and doe me more service then many thousands, who (as we speake) are found winde and limbe, and have not one blemish upon the whole body. *A godly person is ever usefull to God;* though he cannot stirre a limbe, yet his life may be usefull to God: whereas a wicked man though strong and healthy, though furnisht with outward comforts and accommodations, is altogether unserviceable; he will not doe God a stroake of worke, though he have received great pay and wages afore-hand. A godly man will serve God in and by his poverty, in and by his sicknesse, when diseased, when distressed, when nothing is to be seene upon him but scabs and boiles. Grace will worke through all the defects and decayes

cayes of nature. And when the life of nature can scarce move one member upon the outward man upon the earth, the life of grace moves all the members of the inward man toward Heaven; *Though the outward man perish, yet the inward man is renewed day by day,* 2 Cor. 4. 16.

Lastly, God saved his life, as a punishment and vexation upon Satan. The *Talmudists* are vouched to affirme that it was not so grievous to *Job* to be afflicted in his body, as it was to Satan when God restrained him from destroying his life. As if a man should be permitted to crack the glasse, but he must not spill the wine. That his life must be kept whole in him, was Satans wound. It is a torture to malice not to doe the utmost mischief. So much for the clearing of these words, *Behold, it is in thine hand, but save his life.*

From the Lords grant observe first, *That God doth oftentimes give up the bodies of his faithfull servants to be abused and tormented by Satan and his instruments. He is in thy hand, thou mayest doe with him what thou wilt,* on this side death. Touch his flesh and his bone, or touch his flesh to the bone, strike as hard, wound as deep as thou canst. It is said, *Revel. 2. 10. that Satan should cast some of them,* that is, of the servants of God, *into prison.* God gave up their bodies to Irons, and Fetters, to the stroaks and shackles: He permits those bodies which are Temples of the holy Ghost, to be thrust into dungeons and the chambers of death.

Therefore doe not thinke it strange to see the bodies of the children of God put into cruell and bloudy hands; though they are vessels of honour and Temples of the holy Ghost, yet God may give up those bodies to be defiled and polluted with the outrages of the most abminable wretches; consider what the Apostle speakes of the Jewish Martyrs, *Heb. 11.* How were their bodies abused and mangled? *They were stoned, they were sawn asunder, they were slaine with the sword: they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy: Their bodies had not a house to dwell in, nor garments to put on, in whose soules God himselfe dwelt, and had put upon them the garment of Salvation.* Who is able to expresse, yea to conceive what strange inventions of cruelties have been brought into the world to vex and torment the bodies of the Saints? The stories of the Primitive times are full: but the Fathers of the Romish inquisition have exceeded them all. Satan here invents a strange disease as an engine.

engin to torture *Jobs* body, in that he mixt the rack and the wheel, the sword and the saw, the fiery gridiron and the boyling oyle: The paine of a thousand deaths was heightn'd in that malignant distemper.

Secondly, *he is in thine hand, but save his life, saith God.* The matter wherein Satan is limited is life, then not e

*Psal. 66. 9.*

*That life and death are in the hand of God.* It is truth, that all we have is in the hand of God. but God keeps our life in his hand last of all, and he hath that in his hand in a speciall manner. So *David* expresse it, *Thou holdest my soule in life*; though the soule continue, life may not continue, there is the foul, when there is not life, life is that which is the union of soul and body, *Thou holdest my soule in life*; that is, thou holdest soul and body together. So *Daniel* describes God to *Belsazzar*, *Dan. 5. 23. The God in whose hand thy breath is, and whose are all thy wayes, hast thou not glorified.* The breath of Princes is in the hand of God; and the same hand holds the breath of the meanest Subject; This may be matter of comfort to us in such times as these are; times of danger, and times of death; when the hand of man is lifted up to take thy life, remember thy life is held in the hand of God. And as God saith here to Satan, *Afflict the body of Job, but save his life*; so God saith still to bloody wretches, who are as the limbs of Satan, *The bodies of such and such are in your hands, the estates of such and such are in your hands, but save their lives.* The life of a man is never at the mercy of a creature, though it be a common speech of men, when they have a man under them, *Now I have you at my mercy*; though some brag as *Laban* did to *Jacob*, *It is in the power of my hand to doe you hurt*; yet God often checks them (as he did *Laban*) from so much as speaking hurt, *Gen. 31. 29. but the God of your Fathers spake unto me yester-night, saying, Take thou heed, that thou speake not to Jacob either good or bad.* Creatures though full of love cannot speak good, and though full of malice they cannot speak bad, if God forbid: then much lesse can they doe us hurt, and least of all hurt our lives, if God with-hold. *David* triumphs in his interest in such a God, *Psal. 68. 20. Our God is the God of salvation* (that is, of deliverance, of outward deliverance (for that is especially there meant) and to God the Lord belong the issues from death; or the goings out from death, that is, God hath all wayes that lead out from death in his owne keeping, he keepeth the key of the door, that lets us out from death; when a man is in the valley of the shadow

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of death, where shall he issue out? where shall he have a passage? No where, saith man, he shall not escape; but God keepeth all the passages; when men thinke they have shut us up in the jawes of death, he can open them and deliver us. To him belong the issues from death; It is an allusion to one that keepeth a passage or a door: And God is a faithfull keeper, and a friendly keeper, who will open the doore for the escape of his people, when they cry unto him. It is exprest so in *Psal. 141. 7. Our bones are scattered at the graves mouth: as when one cutteth or cleaveth wood upon the earth; that is, we are even ready to die, to be put into the grave. What then? But mine eyes are upon thee, O God the Lord: in thee is my trust, leave not my soule destitute. Keepe me from the snare which they have laid for me. Let the wicked fall into their owne nets: whilest I withall escape, that is, make me a way to escape; As if he should say, Thou hast the key of the gate by which we may issue out from death: Lord, I looke that thou shouldest now open it for me.*

Let it comfort us that God hath our lives, and the issues from death in his owne hand, When Satan thought he had Job fast enough lockt up in the valley of the shadow of death, God kept him safe, he opened a door and let him out.

Thirdly note, that as God hath life in his hand in a speciall manner, so he takes speciall care of the lives of his people. *Save his life* (saith God) *I will look to that: Psal. 116. 15. Precious in the sight of the Lord is the death of his Saints; Precious is their death; not that death it self is precious, a privation hath no preciousnesse in it: but their life is precious, therefore he will have a great price for their death; God puts off the life of a Saint at a deare rate. Woe unto those who violently and unjustly take away that which is so precious in the esteeme of God; at one time or other he will make them pay dear for such Jewels.*

Fourthly observe, *It is mercy to have our lives, though we lose all things else.* You see here God saith concerning Job, *Save his life, I have given thee his estate, thou hast spoiled that; now I will leave his body in thine hand, wound that, afflict that, but save his life.* Here was mercy. Therefore it was a speciall promise and priviledge made and granted to some in times of great publike sufferings and common calamities, as to Ebed melech the Ethiopian, *Ier. 39. 18.* and to Baruch the Scribe, *Ier. 45. 5.* that their lives should be given to them for a prey; as if God had said, It is no ordinary

dinary favour in times of common danger to have your lives for a prey; you complaine for this losse and that losse, and you have cause too, but think withal that you have your lives. And why is it said, that they should have their lives for a prey? A prey you know properly is that which we take out of the hand of an enemy, that which was in his possession; the lives of these persons were said to be given to them for a prey in those perilous times, because God by his care and providence did (as it were) fetch backe their lives from the hand of the enemy: their lives in naturall reason were in their enemies hands, but God undertakes to fetch them backe, and recover them out of their hands, and so they were promised to have their lives for a prey. Thus God giveth to many of his people their lives for a prey, and they are to blesse God in this behalfe, whatsoever afflictions and troubles are upon them, that yet they have their lives.

Lastly, we may hence raise our meditations to consider the wonderfull love of God to us in Christ: when God sent Christ into the world to save sinners, he put him into the hands of Satan and his instruments; yet he doth not say (as here) to Satan, *Save his life*; Afflict him as thou wilt, persecute him in his cradle, despise him, slander him, revile him, accuse him, crowne his head with thornes, scourge him, buffet him, spit in his face, &c. *but save his life*; No, this bound is not set to the malice of Satan or the rage of men, God gives them leave to take life and all. Concerning his servant *Job*, God said to Satan, Spare his life; but when he sendeth his Son, he gives no order to have him spared, but gives his cruell enemies full scope. How wonderfull is the love of God, who for our sakes was so expensive of his Sons life; when as he thus spared the life of a servant? If Satan had been chained up from taking the life of Christ, he had been at liberty to triumph over our lives, to all eternity. We had all died, if God had said to Satan concerning Christ, *Save his life*.

Thus we see the commission of Satan against *Job*, and the limitation of it. Satan was not tied up so short as he was in the former Chapter, and yet still he is tied. There he might meddle with *Jobs* estate, but not with his body; here he may meddle with his body, but not with his life: Though God lengthen Satans chain, yet he never lets Satan loose; though he beat more liberty then before, yet he is in custody; there is a *But* of restriction upon him still. It is our comfort that though Satan (as Philosophers speak of liquids,

water,



water, and the like) cannot keepe himself in his owne bounds, yet he is easily kept in bounds by the word and power of God.

Verse 7. *So went Satan forth from the presence of the Lord, and smote Job with sore boiles, from the sole of the foot unto his crowne.*

Verse 8. *And he tooke him a potsheard to scrape himself withall, and he sate downe among the ashes.*

*So Satan went forth from the presence of the Lord.*] He is presently upon execution, as soon as he had his commission. We have explained these words in the former Chapter.

See then what he doth. *He smote Job with sore boiles from the sole of his foot unto his crowne.*

He smote Job, saith the Text. In the former afflictions Satan had instruments to work by: He stirred up the Caldeans and Sabeans: he moved the fire and the winde into a conspiracy against Job. Here he (that he might be sure it should be done fully) doth it himselfe.

*He smote Job.*] When the devill smiteth, he smiteth thorowly, he smiteth home. When Angels strike, they strike to purpose. It is said *Act. 12.* that an *Angell of the Lord smote Herod, and he was eaten of wormes, and gave up the ghost.* Spirits have mighty power.

*He smote Job;* why, he did not demand to smite Job, he did but desire to have him *Touche*: you heard before somewhat of that. Satan moves that his flesh and his bone might be onely touched; now his motion being granted, it is said *he smote him.* There are two things in this smiting:

First, It notes suddenesse: he did not afflict him by a disease that grew upon him by degrees; as you know boiles and sores ordinarily are long a gathering; breeding in and breaking out of the flesh; but he was all over full of these boyles in an instant.

Secondly, Smiting intimates the vehemency of it, a killing stroake, a deaths wound; the Hebrew word signifieth to strike to death. So here was a sudden stroake, and a vehement stroake. It must needs at once wound both his mind and his body, on a sudden, in a moment, to be filled with sores, and covered with a scab; he saw no cause, he had no prognosticks which might induce a suspicion that his body was in such a distemper; and so it looked the more like an immediate stroake from an offended God. Every word

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De homine, occidit, perdidit.

word hath its weight and emphasis to adde weight and anguish to this affliction.

It may here be questioned, how Satan can be said to smite? And the same doubt ariseth about this action of good Angels; one of which, as executioner of Gods wrath smote of the Assyrians in one night an hundred and fourescore and five thousand, *Iſa.* 37. 36. and another smote *Herod*, *Mat.* 12.

I answer; how Angels smite is a secret that we cannot expresse, nor fully comprehend. For this and the like expressions of smiting, are suited to the nature of the Patient, not of the Agent; man being a materiall substance, is susceptible or capable of smiting, or of a stroak: But an angel being an immateriall substance, cannot smite properly, and he is therefore only said to smite a man, because we cannot signifie an effect or impression upon a body, but by such a word. We know that in the plague or other diseases, when they are immediately inflicted by Angels, man receives a stroake, and therefore is said to be smitten. But how the Angel gives that stroak or smites, is not known. Man may feele himself smitten by an Angel, but how the Angel smites he cannot understand. This word is fitted to the recipient, not to the efficient cause of the disease, or plague, or death.

**וַיִּסְמֹךְ** *He smote him with boiles.* The Hebrew word signifieth an ulcer, a burning or an inflaming ulcer, an ulcer that commeth from extream heat; or is extream hot. Satan did (as it were) kindle a fire in the bowels of *Iob*, inflamed his bloud, and heated the humours of his body, from whence these boiles, these ulcers, these sores did arise. The Grammarians expresse it sometime more generally, A filthy scab; sometime more particularly, An ulcer, a boile, sometime a leprosie, it is indeed any foule disease breaking out upon the body. The same word is used, *Exod.* 9. 10. where it is said, that God smote the Egyptians and the Magicians with boyles. It was one of the plagues of Egypt that was inflicted upon *Iob*; We need say no more of it then that, to shew that it was a grievous plague, a most painfull sore; for it is added in that place of *Exodus*, that the Magicians could not stand before Moses because of the boiles.

**וַיִּסְמֹךְ** *Againe, it is not onely a smiting, and smiting with a boile; but there is an Epithite added, he smote him with sore boiles, with an evil boile: among evils some worfe, these were the worst kinde of boiles. There are many sorts of boiles, some are not so bad as others, though all are bad enough. Now lest any should thinke*

*Iob*

*Jobs* boyles were not the most painfull and malignant, a word is joynted to expresse it to the height : in the kind they were boyles, and (*intensive* or) in the degree, they were the worst and most tormenting boyles.

Further in the fourth place, we know it is painfull for a man to have one boyle, especially an angry burning one, a boile of the worst sort; but it is subjoynted, *he was smitten with boyle, from the sole of his foot unto his crowne.* To be all over boyles, and to be all over-run with the most painfull kind of boyles, what a vehement pain must this be? *From the sole of his foot unto his crown,* there is the extent of this stroke. *Intensive*, it was the worst kind of boyle, And *Extensive*, it was all over his body; no part free.

*From the sole of his foot to the crowne.* It is usuall in Scripture thus to signifie the whole body. As Deut. 28. 35. *The Lord shall smite thee in the knees and in the leggs, with a sore botch that cannot be healed, from the sole of the foot to the top of the head, or to the crowne.* And Isa. 1. 6. when the Prophet would expresse what a generall blow the body politique had received from the hand of God by his judgments, (so it is there to be understood) he saith there were *wounds and bruises, and putrifying sores, from the sole of the foot even unto the head.* That is, the whole body politick, the whole State had at one time or other, or all at one time received wounds and blowes, and strokes from the hand of God. The extreames comprehend all the parts. That which extends from one extreame, or utmost part to another, is extended through all; From East to West, is all the world over; and from head to foot, is all the body over. So then, *Satan smote him from the sole of his foot unto his crowne*, is, He smote his whole body.

All paines and distempers were gathered into this one malady, and all the parts of his body were smitten, as if they had been but one member: *only his tongue was untoucht, as is commonly observed, That it might be free to blaspheme God*, who had thus polluted the beauty and comeliness of his body, who had thus embittered the comforts of his soule.

*Job* being thus smitten, would surely looke out for help. Though it be exceeding sinfull (with *Asa* diseased in his feet) to seeke to *The Physitians and not the Lord*, yet it is our duty to seeke to the Lord and the Physitian; To trust in meanes is to neglect God; *2 Chro. 16. 12, to neglect meanes is to tempt God.* Doubtlesse holy and wise *Job* walkt in a path between these two; He neither trusted nor neg-

Hof. 5. 13.

Opprobrium  
medicorum.

lected meanes, but used them; yet alas! it was with *Job*, as it is said in the Prophet concerning Ephraim and Judah, *That when Ephraim saw his sicknesse, and Judah saw his wound, Then went Ephraim to the Assyrian, and sent to King Jareb; Yet could he not heale you, nor cure you of your wound.* Though *Job* (as they in their civill sicknesse) seeing his sicknesse and his wound, had sent to this and that Physitian: Their answers would have been, *we cannot heale you nor cure you of your wound.* His disease was of the nature of those which are called *The Physitians reproach*: They could not discover any naturall cause of it, and therefore they could not prescribe any artificiall cure of it. Physitians of greatest value, in *Jobs* case, were Physitians of no value. And therefore to shew that either all had in vain attempted to cure him, or that none durst undertake the cure, the Text saith, *That he tooke a potsherd to scrape himselfe withall, and he sate downe among the ashes.*

These words are a further aggravation of *Jobs* affliction. When he is in this manner smitten, smitten with boyles, smitten with the worst of boyles, smitten with boyles all over, from the sole of his feet unto his crowne: surely a man in this pickle had need to have some good tendance and looking to; suppose the Physitians and Chirurgians could not cure him, yet they might ease him, if they had plyed him with Fomentations and suppling oyles, if they had bound up his sores with fine linnen to mitigate and mollifie them. If such applications and attendance had not bin a refreshing to him, yet they would have bin a respect to him; if they had not bin an allay to his paine, yet they would have bin an honour to his person. But (as this 8<sup>th</sup> verse shewes us) when the man was thus nothing but sores, he had then nothing to helpe him: He might say (as *David* afterwards in a sad condition, *Psal.* 142. 4.) *I looked on my right hand, and behold, but there was no man that would know me, refuge failed, or perished from me, no man cared for my soule.* When thus, Lover and Friend, Physitian, and Chirurgian, Wife and Servant were far from him; at least in duty and affection; then he is forced to be both Patient and Physitian, sick and nurse, *He tooke him a pot-sheerd to scrape himselfe withall.* Poore man! He who was lately in health, and the greatest man in the East, being now sick, hath nothing left him but a peece of a broken pitcher.

There are foure aggravations of his affliction in this.

The first is this, that he could get none to dresse him, he wasaine

faine to doe it himselfe faith the Text. Neither Wife, nor Servants, nor Friends would meddle with him. A hard case!

Then secondly, consider what a toole he had to doe it with. He was left to be his own Chyrurgian and his dressing instrument was a *pot-sheard*. The word signifies, sometimes a whole earthen pot, sometimes a broken piece of it, a sheard as we call it. Here is no mention of fine linnen and salves to heal, or of oyle to supple these soares; only a hard pot-sheard is the toole, and scraping is all the surgerie. A hard case!

Thirdly, This intimates either that his body was so loathsome by reason of the disease, that he was loath to touch himselfe with his hands: As we say proverbially in our Language concerning a deformed or filthy creature; *A man would scarce touch such an one with a paire of Tongs*. So, as if Job had so abhorred himself that he was loath to touch himself with his bare hands, he must take somewhat, and for want of a better, a *pot-sheard* to scrape himselfe: He had not the heart (as it were) to touch himself, his disease was so foule, that (as we say) it turn'd his stomack. This some give as a reason why he tooke a pot-sheard, his body was so filthy that he was loath to touch it with his hands.

Or as others give the reason, his boiles and sores did so overspread and envenome his hands to the very nailes, that it was a paine for him to touch himselfe: his fingers were so sore, that he had scarce any use of them; this constrains him to make a poore shift, even to take a *pot-sheard* to scrape himself withall. What a lamentable case was this!

Fourthly, There followes yet a further aggravation of his affliction. If a man be sick and full of sores, yet if he can get an easie bed or some soft place to lie upon, it is a great comfort. You know how men will remove from bed to bed, from place to place, when they are distempered and in pain. But see where Job lies, he hath no down-bed nor soft pillowes, neither couch nor chair to sit in, but

*He sat downe among the ashes.*

There are two expositions concerning this; For his sitting in the *Ashes*, may be taken as a voluntary act, or as a necessary act. Some take it as a voluntary act of Job, and that he did it *elective*, when he was in that conditon, he went out and chose to sit among the *Ashes*; And so his sitting among the *Ashes* was a note of his humi-

humiliation and abasement; As often in Scripture, to sit downe in ashes, is as much as to repent and humble our selves deeply before God, to lie in the very dust; as it is exprest of *Job*, (Chap. 42. 6.) when he had seen God, *I abhorde my selfe*, saith he, *and I repent in dust and ashes*; Alluding to that custome of sitting in ashes when they did repent. So you finde in that solenne humiliation of the *Ninivites*, *Jon. 3. 6.* that when word came to the King of *Ninive* (namely, that *Jonah* had prophesied the ruine of the City within forty dayes) he arose from his throne, and he layed his robe from him, and covered himselfe with sack-cloth, and sate in ashes. Christ upbraiding *Chorazin* and *Bethsaida*, tells them that if the mighty workes which were done in them had been done in *Tyre* and *Sidon*, they had repented long agoe in sack-cloth and ashes, *Math. 11. 22.* In great mournings, the Heathen used to sit in or sprinkle themselves with ashes. As *Homer* reports of *Ulysses* after a Ship-wrack, and of others, whom *Drusus* hath observed on this Text. *Isa. 61. 3.* the promise is, that God will give beauty for ashes, that is, they that humble themselves and lie in ashes, shall have a happy and comfortable restauration. So that this act of *Job* might be voluntary, and a gesture of repentance; sitting downe among the ashes, to humble and abase himselfe before God.

The papists are superstitiously ceremonious in this point at this day: Annually observing a day which they affect to call *Ashwednesday*, on which they sprinkle themselves with ashes, as a preparatory to their former Lenton Repentance. But we have not so learned Christ.

Secondly, We may take it for a necessitated act, that he was forced to this, to goe and sit among the ashes (or, as most from the *Septuagint* translate it, to sit downe upon a dung-hill) and that in two respects.

First, in regard of his poverty and want, as if he were so bereft and destitute of all outward things, that he had not a house to put his head in, nor any other conveniencies to make use of, but was constrained to goe out, and sit upon the dung-hill or amongst the ashes.

Secondly, others rather conceive, that the necessity did arise from the contagion and loathsomenesse of his disease, so that he was forced to goe out of doores, he filled the house with such a noisome smell.

Or he was forced to goe out as a Leper; concerning whom the

Law

Law was afterwards, you know that they should be put out of the Campe or City; and it was a Law grounded upon reason, and the Levit. 13. 14. common light of nature, though it had a spirituall signification, as 45. given to the Jewes. The Septuagint say expressly, he sat upon the dung-hill without the City, as Lepers were wont to be according to the Law of Moses; and as we see executed in that case of Uzziah the King, being a Leper he dwelt in a house by himself alone, and was cut off from the house of the Lord, 2 Chro. 26. 21.

But that Job sate either without the City, or upon a dung-hill is only a conjecture, and besides the Text. Which way soever we take it, it is a great aggravation of Jobs sorrowes. Take it for a necessitated sitting in the ashes abroad, it inferres, that either he was so poore as that he had not a house to be in; or that his disease was so contagious that he could not be endured in the house. Or take it for a voluntary act, that he did choose to sit in ashes, it was an aggravation of his affliction; for then it notes that he was in the lowest, in the saddest condition that can be imagined: sitting in ashes, being an embleme of extreame sorrow, and never used but in times of greatest calamity, publick or personall.

So that here every circumstance is an aggravation of Jobs affliction. He was smitten by Satan, and he smote hard enough: he smote him, and he smote him with boyles, he smote him with the most malignant kinde of boyles; he smote him with such boyles all over, from the sole of his feet to his Crowne; and when he was in this condition, he had no Nurse, no Chirurgical, no Physitian to helpe him, he was forced to take a pot-sheerd to scrape himself: he had no soft bed prepared to lye on, nor (as many have thought) house to be in; but out of the City, or out of his house he must, and among the ashes, upon the dung-hill. Lo there he sits. What one said of an exact History of a great Prince, That surely it was written rather in theory as a pattern or picture of a Prince, then according to the truth of a History; So we may say of this description of Jobs troubles. That surely it was written rather as a studied pattern of mans sufferings, then as an accomplished History of the sufferings of any man: yea who almost can goe so farre in imagination, as Job went in reall passion? But we will passe from the description of his sorrow to some Observations upon them.

First, Here we see, That Satan if he be permitted, hath a power suddenly to afflict the body with diseases; And that is a power far transcending all the power that is in man; Man is able to wound

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wound the body of his brother with a materiall instrument, but all the Tyrants in the world cannot smite the body with a disease, or command a man into sickness; Though God should say to them as here to Satan, I give you leave, yet they must leave that to Satan: whose helpe is sometime begg'd by envious wretches, who would kill their brethren without a Sword, and vex them unseene. Man must have a weapon to smite, but Satan can smite and kill without a weapon, if God say the word. Man can spill the blood, but Satan can poison the blood: He can infect the humours, and taint the spirits more subtilly, more speedily then the most skillfull poisoner in Rome. We shewed before how suddenly Satan can raise commotions in the ayre, stormes and tempests there; he can do the like in our bodies: for such are diseases in the body as stormes and tempests in the ayr. Stormes make (as it were) a confusion among the Elements, and are the distemper of nature: diseases make a confusion among the humors, and distemper the constitution and spirits of the body. It is said of the woman in Luk. 13, 16. that Satan had bound her 28. yeares; Observe in that, the power Satan had over the Body, if God give him liberty to exercise it. As cruell men can bind in chaines, and cast the body into prison for many yeares, so Satan can bind the body with a spirit of infirmity as with a chain.

Secondly observe this, *That health and strength of body are a very great blessing*: You see Satan desires to try Job by taking away this blessing last, and he thought this would make Job curse God: you may see the value of it by his desire to destroy it. *Health is the Prince of earthly blessings*. We say he lives miserably that lives by medicines, who to uphold nature is in the continuall use of art. How miserable then doth he live, whom art and medicines cannot restore to health, who is diseased beyond the helpe of Physick?

Waight mind you likewise from this, to remember what fraille bodies we live in, even such, as have in them the seeds of all diseases. *Sin indeed is the seed of sickness and of death*. And hence it is, that if the humours of the body be a little stirr'd, they quickly turne to a disease: and this house of clay is ready to dissolve and fall. What is the strength of the body, that we should trust it? or the beauty of the body that we should be proud of it? We see in Job, how quickly the strength of it is turned into weakenesse, and the beauty of it into blacknesse. *All flesh is grasse, and all the goodli-*



goodlinesse thereof is as the flower of the field; The grasse withereth, and the flower fadeth, Isa. 40 6.

And here likewise note this, you that enjoy health of body, whose strength yet continues, and your selves are free from the bonds of any bodily infirmity: while you heare of one smitten with a disease from the crowne of the head to the sole of the feet, consider what a mercy you have, who have no paine from the Crowne of the head to the soule of the feet; who have not an aking joint, nor paine so much as in a finger. It is like that many of you can say you have this blessing, you do not know what paine in any one member meanes; looke upon a man, that knew nothing but paine, upon a man that had not one member free, and praise your blessing.

Such likewise who have paine and infirmities, in one or two, or more parts of the body, may see in this spectacle cause to blesse God, that they have any part free. To have but one or but a few sores, is mercy, sparing mercy, when we behold another nothing but a sore. Indeed when one member suffers, (whether in the body naturall or myssicall) all the members suffer with it. But compassion is not so heavy a burden, as passion is. And as the sound members sympathize in sorrow with those that are smitten, so they that are smitten, sympathize in joy with those that are sound. The ease of one part mitigates the disease of another, and it is an abatement of our troubles: to see those whom we love in peace. Two are better then one (saith Solomon,) for if one fall, the other may help him up; but if both fall, who shall helpe? And if every member suffer, there is passion in all, but compassion in none; much lesse support or helpe.

Thirdly observe, Job in this condition was left of all. Doe not thinke it strange if you be brought into such straits, as to be left alone, when you have most need of assistance. Job was as a man friendlesse, Physicianlesse, wiselesse, servantlesse, all forsooke him. It is the comfort of the people of God, that they know how to be alone, and yet can never be alone: though they be left of all visible friends, yet they have an invisible friend who will visit them, Ray with them by day, and watch with them by night, for he hath said, *I will never leave thee nor forsake thee.* In the Greeke there are two negatives to affirme this, that God will not leave his, Heb. 13. 5. *And he that hath him alone, hath infinitely more then all the world in one.* When friends and Physicians will not come neere, when wife and children take their leave or stand a farre off, when

servants hold their noses, being not able to beare the stench and ill savour that cometh from the body, yea, when a man comes to be an abhorring to himselfe, yet at that time God delights in him; Christ at that time imbracteth him, and takes him in his armes, and kisseth him with the kisses of his lips, which are better then wine, yea better then life. *Job* was never so neer God, so in the bosome of God, as when no creature in the world would so much as touch him; *Job* was never so beautifull in the eyes of God, as when he had nothing but boiles upon him.

Fourthly, I may present you with *Job* as he was upon his Ash-hill in want of all things; from thence he admonished, That the Children of God; his dearest servants may come to uttermost outward extremities. When a man is among the ashes, then he is at the lowest: what can a man be lesse then that? The Apostles were made as the filth of the world, as the off-scowring of all things, as sweepings and offall which are cast out upon the dung-hill; So was *Job* in the sense of many interpreters. They who are of most worth may be used as if they were worth nothing. *Job* was a pearle though upon a dung-hill. They who were brought up in scarlet embrace dung-hills, saith *Jeremy* in his Lamentation for Jerusalem, chap. 4. 5. We may say, They who are brought up and clothed in better then scarlet, even in the robes of righteousness, and in the Garments of Salvation, may yet be brought to embrace a dung-hill. There is no judging by Appearance; No man knowes love or hatred by all that is before him (or upon him) Eccles. 9.

Lastly, looke upon *Job* sitting in the ashes, as a voluntary act, and then observe, (which is of much concernment and use for us now in regard of the present condition we are in.) That as the afflicting hand of God doth increase upon a people, or upon a person, so ought the humiliation and repentance of that person or people to increase. When the hand of God was upon *Job* before, he rent his Mantle, he shaved his head, these were acts of great humiliation; but now *Job* having a nearer and a deeper affliction upon him, humbleth himselfe yet more. Then he fell upon the ground, but now he sitteth among the ashes. Greater afflictions call to greater humiliation. We ought not only to be humbled when God afflicteth, but to be humbled in a proportion to the affliction; As it is in regard of sin committed, Great sins call for great sorrow; And as it is in regard of mercies received, Great mercies call for great praises: so Great troubles call us to great humiliations; and still the

the greater troubles are, the greater our humiliation ought to be. This is one way of accepting the punishment of our iniquities, and of improving present evils for our everlasting good. Consider whether this be not the work of this day.

We have had the hand of God upon the Nation in lesser judgments heretofore, we have had warning peeces shot of amongst us; but now we heare the report of murdering-peeces every day. Divers yeeres God made warre upon us with the sword of the Angel, by which thousands have fallen in our streets, but now God hath put a sword into the hands of men. The former sword was a Favour compared with this; Those wounds, a kisse compared with this. Both *David* and experience resolve it thus. Many of our deare brethern are slain and fallen by the sword, their blood hath been spilt like water, and their bones have been scattered as when one cleaveth or cutteth wood upon the earth. The spoyled cry to us for bread, the sick and wounded for help and healing. Many townes have been plundered, many Matrons and Virgins have been ravished, many families have been scattered, many wives and children deprived of their husbands and parents, many parishes bereft of faithfull Pastours, some of our dwellings turned to ashes; And is it not time for us, not only to rent our garments, but to sit in ashes? do not these things call us to eat ashes like bread, and mingle our drink with weeping. Is it not time for us not only to write but to act a Lamentation, and to say, *For these things I weepe; mine eye, mine eye runneth downe with water?* There is one thing yet, which may and ought to be a Lamentation to us, beyond all our own sufferings, namely this, God is dishonored, his name is blasphemed, his people are reproched. The enemies strike this sword in their bones, A scornfull enquiry, *Where is now your God?* *Psal. 42. 10.* Should not teares be our meat day and night (as they were *Dauids*) while they say continually, *Where is now your God?* *Psal. 42. 3.* Our not sitting in the ashes for such things as these will bring us unto ashes; and if we will not sit upon the dung-hill of our sins in humiliation, our sins will bring us, and our land, unto a dunghill of desolation. In this day, as of old by his faithfull Prophet (*Isai. 22. 12.*) doth the Lord God of hosts call to weeping, and to mourning, and to baldnesse, and to girding with sackcloth; And not onely to these, but to *Iobs* posture of sorrow, sitting in ashes; the voyce of the rod calleth to this: the voyce of the trumpet heard daily in our streets, calls to this. We have cause to cry,

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out as the prophet *Ieremie* in his fourth Chap. v. 19. *My bowels, my bowels, I am pained at the very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, and the alarm of war.* And because the sound of the trumpet among us, like that on mount *Sinai*, *Exod. 19. 19.* doth not only sound long, but also lowder and lowder; it becomes us, not only to continue our mourning, and our crying unto God, but to cry lowder and lowder. If we increase not our humiliations, God will yet increase our judgements: if we will not sit in ashes, he will bring us to ashes, and punish us yet seven times more for our sins.

Wherefore receive the counsell of the *Apostle James*, in these your afflictions, *Be afflicted, and mourne and weep: let your laughter be turned to mourning, and your joy to heavinesse. Humble your selves in the sight of the Lord, and he shall lift you up. God lifts them up who cast themselves downe; and if (in this sense) we be afflicted, we shall not be afflicted. Christ hath purchased, Free Grace bestowes deliverance; and we receive it, when we returne, repent and beleeve.*

### JOB 9. 1, 10.

*Then said his wife unto him, Dost thou still retaine thine integrity? Curse God and die.*

*But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall wee not receive evill? In all this did not Job sinne with his lips.*

**W**EE have already considered out of the former parts of the Chapter *Jobs* second affliction: First in the occasion of it; secondly, in the causes of it: and thirdly, in the manner of it, together with those aggravating circumstances which made his sorrowes out of measure sorrowfull. And now we must look upon that Jewell among the ashes, and consider what befell him there: These things make the fourth part of the Chapter, namely the consequents of his affliction.

These

These consequences are three:

1. His wives unseemly and sinfull counsell, *vers. 9.*
  2. His wife and holy reply, *vers. 10.*
  3. His friends visit to comfort him, *verses 11. 12. 13.*
- \* First, we will discusse his wives unseemly and sinfull counsell, *Then said his wife unto him, &c.*

There are two Questions raised concerning *Jobs* wife.

1. Who she was?
2. How it came to passe that she was spared, when all his outward comforts were removed?

For the first, in a word. It is the opinion of many among the ancient Jewes, that *Job* lived in the time of *Jacob* the Patriark. And that he took to wife *Dinah Jacobs* daughter; but I leave the Rabbins to prove that, if they can. Why she was spared in the time of so generall a calamity may beare some further inquiry. For seeing a wife is the chiefest of creature comforts, and the very reason why God at the first did institute that relation, was that man might have a helpe meet for him: it may seeme somewhat strange why Satan, going about to bring upon *Job* trouble in its perfection, should leave him that, which is the perfection of all outward comforts, a wife. What were *Jobs* Oxen, and Asses, and Sheep, and Camels to a wife? And what were his children to a wife? When *Adam* had not only such a number of Cattell, but all the cattell and riches in the world in his possession, and under his dominion, God saw him defective till he provided him a wife, a wife was the complement of all. How then cometh it to passe, that when Satan would afflict *Job* to the uttermost, he leaves him his wife? Gen. 2. 20.

To cleare this, before we come to examine the words that she spake, The Jewes which are the Authors of that afore-named opinion, that his wife was *Dinah*, tell us (to lengthen out the dream) that she was spared for *Iacob* her Fathers sake. It is a truth, That Children doe often fare the better for holy Fore-fathers. It is no mean privilege, to be born of those that are in Covenant. As God visits the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate him, so he shewes mercy to thousands of those that love him, &c. *Exod. 20. 5, 6.* but in this place we have no stock to graft this truth upon, but a meer imagination. I passe on.

Secondly, some conceive that his wife was out of Satans Commission, that he had nothing to doe to medle with her, she being compre-

comprehended under that clause of exception in the first Chapter, verse. 12. *All that he hath is in thy power, only upon himselfe put not forth thine hand;* his wife (they say) was a part of himselfe, according to that *Gen. 2. 24. And they (viz. the husband and the wife) shall be one flesh.* So that Satan could not smite her, but he must smite *Job* too; therefore she was exempted, say they, and set beyond the reach of Satans stroak.

Though this may have some shew of wit in it, and somewhat of reason too, referring unto the first part of *Iobs* affliction; yet there is no shew of either in reference unto the second, where Satan had a Commission to afflict his body, his flesh and his bone; for then she also (take it in the sense before) was comprehended under the Commission of Satan, being (though not as *Eve* from *Adam*, bone of his bone, and flesh of his flesh, yet) according to the Law of marriage given to all, *One flesh with him, Gen. 2. 24.*

Therefore in the third place; that which I conceive and agree with others in for the true reason why she was spared, is this; That she might be a further instrument of her husbands affliction. Satan meant to make use of her for his owne purpose, to drive on the maine designe: and whereas she should have been a help to her husband, Satan employes her against her Husband: this was his aime, and therefore she was spared. Hence one of the Ancients calls her the strongest and fittest weapon, with which Satan did assault; the choicest Arrow in his Quiver, by which he wounded the soul and spirit of *Job*. She that should have had her hands busied in the washing, suppling, curing, and healing of his wounds, smites him with her tongue, a piercing and poyson'd instrument. *Therib was not smitten, that it might smite the head.* Another compares her to a Ladder, by which Satan hoped to scale this impregnable tower, that death might creep in at the window of his eares, by hearing and consenting to her sinfull persuasions.

Seeing then Satan spared *Iobs* wife, that she might be the instrument of this additional affliction; which most conclude to be as the sting of all his afflictions,

First note this, That Satans mercies have alwayes somewhat of crueltie in them. He spareth his wife, but it was that she might further vex the husband. His mercies are like the mercies of wicked men, Their tender mercies are cruell, that is, they are no mercies at all, *Prov. 12. 10.* There is a punishing mercy, and there is a sparing cruelty among men. Such are Satans sparinges ever lined

Chrysostome.

Greg. Moral.

Plane nulla.  
Jun. in loc.



lined with cruel and bloody intendments.

Secondly observe, *That the greatest outward blessings may prove the greatest outward afflictions.* A wife is made a cross, a snare. Our greatest danger may be from our helper; And that which was given for our good, may be to us an occasion of falling.

Satan can make use of our friends to do us hurt by. He tempteth not only by himself, but by creatures: And not only by creatures that are at a distance from us, but by those who are nearest in relation, and by those, most. He can make a servant, a child, a wife, instrumental for our ruine. In this sence, we may apply that Caveat of the Prophet, (*Jer. 9.4.*) *Take ye heed every one of his neighbor, and trust ye not in any brother.* That also of Micah, *Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.* Yea, take heed of thy own bosom; Satan draws a party from our selves, against our selves.

*Quisque etiam  
sibi caveat, ne  
fiat organum  
diaboli.*

Thirdly observe, *Satan is very subtil to make choyce of such instruments as may do his work most effectually.* Of all those that were about Job he could not have picked out any to have carried on his plot so powerfully, and with such probability of success. First, in regard of her nearness, she had opportunity to come unto him, and freedom to improve that opportunity. *Saul* knew what he did when he married his daughter to *David*: *I will give him her* (said *Saul*) *that she may be a snare to him,* 1 Sam. 18. 21. Politick marriages are usually made for temptation, not for comfort: *snare is eyed fastest with a false lovers knot.*

Secondly, the motion or perswasions of a wife, whether to good or evil, are very taking upon a husbands heart: We see it in the first wife that ever was, she by perswasions overcame *Adam* unto sin, she was the Devils agent for the undoing of her husband, and the world. *Ahab* was very wicked, but he had a tempter in his bosom. *But there was none like unto Ahab, who did sell himself to work wickedness, whom Jezebel his wife stirred up.* 1 King 21. 25. *Unparallel'd wickedness is ascribed to the provocations of a wife.* When a Prince hath given up his affections, and his conscience, into the hands of a malicious, wanton woman, he will quickly sell himself to such wickedness as will be his own trouble, and entitle him (like King *Ahab*) *the troubler of the Kingdom.*

Thirdly, Satan knew that a wound is deeper by how much the

N n

hand

hand is nearer that strikes it. Afflictions press us most when they are from our friends. What, thou my son? said *Cæsar* in the Senate. What, thou my wife? is thy hand upon me in my own house, might *Job* say? The Prophet brings in one questioning, *What are these wounds?* And Christ answering, *Those with which I was wounded in the house of my friends, Zech. 13. 6.* The height of enmity is thus express'd: *A mans enemies shall be the men of his own house, Mic. 7. 6.* This caus'd *David* to complain so bitterly, *Psal. 55. 12. It was not an enemy that had done this, but it was thou my friend, and my equal, and my companion:* The friend wounded more then the Sword. So might *Job* complain, It was not an enemy, it was not a Sabeen, or a cruel Chaldean (that spake this, but it was thou my equal, my friend, my companion; and which is more then all these, my wife, my second self.

I grant, that in one fence the wounds of a friend are precious: *Precious are the wounds of a friend, but the kisses of an enemy are deceitful.* Precious are the wounds of a friend, when a friend doth wound with holy reproof; but when a friend wounds by sinful counsel, or solicitations unto sin, those are pernicious wounds. If that which is light in us be turned into darkness (as Christ speaks) how great is that darkness? So, if that which should be our comfort, be turned into our sorrow, how great is our sorrow? Therefore we see why Satan spared the wife, that she might be an Instrument, and a most effectual Instrument, either to prevail upon him, or to vex him in case he did not prevail. Doubtless *Job* did not feel so much smart, when Satan smote both flesh and bone, as now, when his flesh and bone smote him. Thus we see the cruelty of Satans mercy: He spared *Jobs* tongue, and he spared *Jobs* wife; he spared his tongue, that *Job* might have a member free for an Instrument of sin, in cursing God; and he spared *Jobs* wife, that himself might have an Instrument to bid him sin, *Curse God and dye.* This was her counsel.

*And his wife said unto him, Dost thou still retain thine integrity? Curse God and dye.*

Her words consist of two parts:

1. A sharp and a scornful Exprobration.
2. A wicked and sinful Direction.

Her scornful Exprobration, in these words: *Dost thou still retain thy integrity?*

Her sinful Direction, in these words: *Curse God and dye.*

*Dost*

Math. 6.



*Dost thou still retain thine integrity?*

Words quick and short. It is probable we have here only the *Tantum narrat compendium*, or brief of that discourse which passed between Job *scriptura, quæ* and his wife. We have only the poyson, and the Antidote, as a learner *malicis virus & viri antidotum continent.* Expositor hints it upon this place.

The Septuagint have taken the boldness (if they be not falsified) to set down his wives speech at large, and joyn it in with the body of the Text, thus: *A long time being spent, his Wife said unto him, How long wilt thou hold out, saying, Behold, I wait yet a little while expecting the hope of my Salvation? For consider, thy remembrance is blotted out from the Earth, even thy sons and thy daughters, the pains and travel of my Womb, whom I have brought forth in vain. Thou thy self sittest here in the rottenness of worms, abiding all night in the open ayr. I poor hand-maid wander from place to place, from house to house, looking when the Sun will set, that I may take a little repose from the pains and sorrows which now oppress me; but utter thou some word against the Lord and dye.* The Greek Authors comment upon these words, as upon the Text it self. But I shall wave them wholly. Neither shall I stay here in the Explication of the words, according to our reading out of the Hebrew, because we have handled them at the third verse of this Chapter. In the testimony which God giveth concerning Job, where he speaks thus to Satan, *Hast thou considered my servant Job, how that he is a perfect man, &c. and that he still holdeth fast his integrity?* God spake it to the praise of Job, *still he holdeth fast his integrity*; his wife speaks it to his reproach, and upbraided him with it, *Dost thou still retain thine integrity?* The words spoken by both are the same, but the sence and intent of the speakers is quite different. God speaks them in honor to Job; his wife speaks them in contempt of Job, and therefore she forms them into a question, a cutting kind of speech, *Dost thou still retain thine integrity?* As if she should say, What? art thou so senseless and so stupid, so mad and sottish, to go on in this course still? what hast thou got by it? where are thy earnings? what is the advantage of holiness? or what is the profit of integrity, that thou holdest and huggest it so fast? *Dost thou still retain thine integrity?* This I conceive is the sum of the question, it is an upbraiding a reproaching question; and from that we may observe,

First, *That those things which commend us most to God, usually render us most contemptible before the world.*

*Dost thou still retain thine integrity?* She slighteth him and scorneth him for this, whereas God highly commends him, speaks it to his praise. *That which is highly esteemed amongst men, is abomination in the sight of the Lord:* And that which the Lord esteems highly, man abominates.

Secondly this, *It is the endeavor of Satan and his Instruments to perswade, that the profession of holiness is vain and unprofitable.*

Satan hath taught wicked ones, and they (like forward Schollers say it without book) say it openly, *It is a vain thing to serve the Lord;* Satan would fain infuse this cursed principle into the hearts of Gods own people, and make them believe their faith is also vain. *Dost thou still retain thine integrity?* Come take a little counsel at the last, work like a wile man, wilt thou hold a thing thou canst get nothing by? Take it on my word, thou canst not thrive this way, thou canst make nothing of it, what dost thou mean to go on madding in such a course as this? Thou shalt never get bread by it to put in thy head, no nor water to wash thy hands; all thou getst by it will be a knock, a rod upon thy back, a dishonor upon thy name: And wilt thou still be so strait-lac'd, and hold fast thy integrity?

Thirdly, Observe further from Satans intendment in putting such words as these into the mouth of *Iobs* wife, *That his great design is to take advantage from outward troubles and ill successes, to discourage the hearts, and weaken the hands of Gods people in holy duties.* That was his project, quite to discourage *Iob*, and from the ill success he had in the service of God, to get him put off his Livery, and give over his service: It is the course that the world, instructed by Satan (as here *Iobs* wife was) still holdeth with the people of God. Their language is, *Why are you so precise, why so hot? &c.* Do you not observe, you get nothing by your prayers? nothing by your fasting? nothing by your holiness? All that you have got you may put in your eyes, and see never the worse. Shew us some of your gains; what have you got? where are your deliverances? where are your victories? where is your Salvation? You have prayed till you are almost undone, you have fasted till all is almost lost, things are worse then they were; will you still go on in these duties of talking and praying? of humbling and seeking? of waiting and believing? This is the language of Satan, this the Divinity

of Hell : And I shall answer it in one word, *It is far better to dye praying, then to conquer blaspheming.* Such doctrine may stop up a hypocrites mouth, and weaken his heart from duty. But it will more open the mouths, and enlarge the hearts of those who are sincere. Will the hypocrite always call upon God ? *will he delight himself in the Almighty ?* saith Job. No, he delights in God no longer, then God gives him worldly delights; nor calls upon God any longer, then sensible blessings are sent in unto him : If God stays his hand, he stops in duty ; he quickly takes up Satans lesson, and will no longer hold his integrity. But grace shews us wages in the work : A godly man hath his fruit in holiness, and therefore though he receives no outward fruit, he still holds fast his integrity. But what would *Jobs* wife advise to him to do, in case he should let go the holiness of his life ? That follows in the next words ; having endeavored to take him off from one course, she directs him to another.

### *Curse God and dye.*

Here is the second part of her counsel, cursed counsel indeed. *Curse God and dye.* It is the same original word which we have opened before, and met with two or three times already. In the proper signification it noteth *blessing*, and so the word is by many Expositors rendred in this place, *Bless God and dye* ; Mr Broughton translates it so in one entire sentence, *Dost thou still retain thine integrity, blessing God and dying ?* We must therefore examine both sides, that we may find out more fully the sense of these words.

Some take the words in a good sense, and some take them in an ill sense. Some take the words in a good sense, *Bless God and dye* ; And others who translate, *Bless God and dye*, do yet expound it to an ill sense.

First, Some make a good construction out of these words of *Jobs* wife, affirming that she gave her husband wholesom advice, and so they render the words, *Bless God and dye*, to this sense : What ? dost thou still stand upon terms with God ? wilt thou not humble thy self ? shouldst thou not rather *bless God* ? that is, pray unto God, humble thy self, and seek his face ; so to *bless*, signifies to pray, to make supplication. Thou seeest in what a doleful condition thou art, therefore *bless God*, make thy humble prayer before God, *and dye* ; that is, desire him to take thee out of

this miserable world, to release thee of thy pain; beg that he would cut the thread of thy life, which (to appearance) is the only remedy of all thy troubles; death will be thy best friend: Thou mayst dye with more ease, then live as thou dost. Thy life is a continual death; it were better for thee to dye once, then to dye dayly.

Mr Beza is very strong in this opinion, excusing, yea acquitting *Jobs* wife, in making this motion to her husband. He grants indeed that she being deceived and over-wrought by Satan, did work strongly for him; yet denies, that either the counsel in it self, or in her intendment was evil. He lays the whole matter thus: That she, observing her husbands silence under the hand of God, in these great afflictions, suspected that he stood too much upon his own integrity, that he was too well opinionated and conceited of his own worth; or that this proceeded from fearedness of Conscience, and insensibleness of Gods dealing, and his own condition; and therefore she adviseth him to consider, that surely God was very angry with him, to consider that God had brought all this evil upon him, to humble him; and should he now defend his own innocency? Should he either be silent and not acknowledg his sin, or stand upon terms with God in defence and justification of himself? Dost thou persevere in those high thoughts of thy self? will not all this bring thy stomack down? What? will not thy uncircumcised heart be humbled? Dost thou still retain thine integrity? dost thou still lean upon that broken reed, thy own integrity? Bless God; that is, confess thy sins, and acknowledg thy transgressions. (Indeed confessing of sin is the blessing of God: it is a giving glory to God, and our giving glory to God is our blessing of God: *Iosh. 7. 19. Give glory to the Lord God of Israel, and make confession unto him.*) Thus blest God, that is, confess thy sin, and so prepare thy self to dye in a holy manner; seeing thou art past hope of life, address thy self piously for death. Thus he; and all upon these grounds: First, because he could not be perswaded that a wife, the governess of such a holy family as *Jobs* was, a wife, the companion of such a holy man as *Iob* was, should be so full of the Devil, so wicked to speak the Devils words with the Devils heart. And secondly, because Satan himself could not be so senseless as to believe or hope, that such desperate counsel could ever take upon *Jobs* heart: and therefore he conceives that she advised him only, as any one would a dying friend,

*Te ipsum ad  
mentem sanctam  
obscundam com-  
parato. Beza.*

or a malefactor condemned, and ready to be carried to execution, yet persisting in his sin, or unlamenting the wickedness which procured that sentence. Her error, saith he, was only this, that she judged him wicked, because he was thus smitten, and that he trusted upon his integrity, because he held it fast: whereas indeed *Job* looked for no good, but out of the hand of *Free-grace*, and accounted his very *Integrity but dung, to the Righteousness and Redemption of the promised Messiah.*

But (with humble respect to so reverend an Author) there are two Reasons strong against this Exposition, in my apprehension, which I shall propose, and submit to the Readers judgment.

The first is this: It had been quite against Satans design, that *Jobs* wife should give her husband good counsel: For it had been so far from being an addition to *Jobs* affliction, that it had been a great abatement of it to hear his wife speak so holily, and administering such wholesome counsel in the substance of it, though mistaken in the application of it to him. And surely a heart so composed as *Jobs* was under all these pressures, would have shaped out such an Answer as this: My dear wife, I thank thee for thy care and counsel, thou hast a holy jealousy over me, that I am not in such a posture of spirit as becomes a dying man. Though there be an error in thy advice as applied to me, yet I take it as an error of love, and thy reproof, though misplaced, is very acceptable and precious unto me.

But (which makes my second Reason) He reproves her for it, and tells her plainly, *Thou speakest as one of the foolish women speaketh*; whereas if that had been the meaning of her words, *she spake as one of the wise women*; like a wife woman indeed. It is an act of wisdom and of love, both to suspect ill of another, when that suspicion leads us only to advise him for his good. It is an excellent thing when jealousies are improved into faithful counsels. Surely then *Job* had never numbered her with the foolish women, if that speech of hers had imported only an humble preparation for his approaching death.

In the second place, Some who translate the words, *Bless God and dye*, do yet expound them as very sinful counsel: though the words sound fair, yet the sence is made very foul. These understand them as an Irony, as if his wife, scoffing and jeering her husband, had said; *Dost thou still retain thine integrity? bless God and dye*; thou shalt have enough of thine integrity, take thy fill

fill of blessing of God; thou art all for blessing God, and holding fast thy integrity; go on if thou wilt, and blest God itill, and see what thou shalt get by it; thou shalt have no other reward then a wound, thou shalt receive no wages of this Master but death, *blest God and dye*; repeat that speech now, which you used under the first affliction; Repeat again that beloved maxim, with which you seem to be so much delighted, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord*; you shall see it will not fright death away, or be any security from the grave: you thought when you spoke those words first, that they would have prevented a second trouble, and that God who saw you take the former stroke so kindly at his hand, would not strike you again: But you see good words are no defence against blows: And if thou shouldst be so foolish to fly for refuge to the same submissive language, experience would quickly reach thee, that as before it could not protect thee from this fore disease, so now it would be no protection from the arrest of death. *Blest God and dye.*

Some strengthen this fence from the form of speaking here used, which is imperative, *Blest God and dye*: She bids him do it, I, do it and spare not. Such expressions import a mixture of scorn, as *Lam. 4. 21. Rejoyce and be glad, O daughter of Edom*: Here is a grant, if not a command; a seeming direction, if not an injunction, to rejoyce and be glad: what is given as the occasion of this joy? *The Cup also shall pass through unto thee*; What cup? A cup of blood, a cup of trembling: And is this to be rejoyced in? Surely in such joy the heart must be heavy, and the acting of such mirth is sorrow; yet he bids her rejoyce: as if he had said, Be as merry as you can, yet the cup shall pass through unto thee, thou shalt not escape. So *Eccles. 11. 9. Rejoyce O young man in thy youth and let thine heart cheer thee, and walk in the ways of thine heart, and in the sight of thine eyes, (do so,) but know, that for all these things God will bring thee into judgment.* Thus here, *Blest God and dye*; Go on I pray, take thy fill of blessing God, blest him as much and as long as thou wilt, yet I see the image of death in thy face, dye thou shalt. Mr Broughton seems to incline to such a meaning in his Translation, *Dost thou still retain thine integrity, blessing God and dying*; As if she had said, Wilt thou be such a fool to go on blessing God and dying, blessing God while he is killing thee; which was indeed *Jobs* wisdom, and his resolution

*Eia queso!  
nunc cum vix  
respirare possis;  
ripere tunc.  
Sit tamen Do-  
mini benedic-  
tum & possea  
me etc.*

tion a little after, *Though he kill me, yet will I trust in him.*

So far of those who translate the Text, *bleſs God and dye*; with that twofold Exposition upon it; I ſhall now conſider what ſence we are to make out of theſe words as we tranſlate them, and as they are indeed moſt generally tranſlated; *Curſe God and dye*: This reading of the Text ſeems moſt anſwerable to *Satans* deſign, which being to provoke *Job* to curſe God; it was moſt proper to ſuit his Wives ſpirit with ſuch thoughts, and to put his own words into her mouth, *Curſe God and dye*: This thred is of the ſame ſpinning with the former, and carries *Satans* plot home upon his own principles; She ſpeaks this adverſaries minde as fully as he could himſelf, when ſhe bids her Husband *Curſe God and dye*.

But could *Job* dye when he liſted, that ſhe biddeth him *curſe God and dye*? What means this language?

Some interpret her meaning to be this, *dye by thy own hand*, deſtroy thy ſelf; as ſons of *Belial* uſe to ſay, Go hang thy ſelf, murder thy ſelf, make an end of thy ſelf: As God, by theſe plagues is thy Judge, ſo be thou ſo and the matter thy own Executioner. Or as others; curſe God, that ſo he may be provoked to take thee out of the world quickly. Or *curſe God and dye*; eaſe thy heart ſomewhat, and give it vent by breaking out againſt God in blaſphemies, take this revenge upon him, and then let him do his worſt; *curſe God*, though thou dye for it.

Laſtly, *curſe God*, That ſo the Magiſtrate taking notice of it, thou mayſt be cut off by the Sword of Juſtice. We know blaſphemers were ſentenced to death without mercy by the Law of *Moses*, and it is not improbable that the light of Nature might carry thoſe Nations to as high and ſevere a revenge againſt that highſt ſin. We know *Socrates* was adjudged to death by the *Athenians* (as their natural Divinity taught them) for an injurious or diſhonorable ſpeech concerning their gods. I conceive her counſel, *curſe God and dye*, had ſome of theſe intendments in it; The beſt of them is bad enough, and ſo bad, that it renders this Objection againſt them all.

It is objected, that ſurely any of theſe carry too high a ſtrain of wickedneſs for *Jobs* wife; ſurely ſhe could not imagine, much leſs have the boldneſs to offer ſuch advice to her Husband.

I anſwer firſt in general, A good man may have a very bad Wife. A Husband cannot inſuſe Holineſs, or make his Wife good: Marriage doth not change the heart; Marriage with Chriſt doth,

but not marriage with a Christian, or the holiest man that ever lived. Therefore that reason is not cogent.

Secondly, this speech, and a holy person, are not altogether inconsistent: possibly *Jobs Wife* was a good woman, though actually she spake thus wickedly. Divers of the Jewish Doctors have an Opinion, that it was not *Jobs Wife* that spake, but the Devil in her likeness. I shall leave that among their other dreams. It is conjectured by others, (though it were not the Devil that spake, personating his Wife, yet) that it was the Devil speaking in or by the person of his Wife, as he spake in or by the Serpent, *Genes. 3.* Or as persons really possess'd of the Devil, who speak *Satan's* words, and do *Satan's* works, not their own. Some (I say) carry it thus, that she was for that time not onely acted, but actually possess'd by the Devil, and so spake the Devils language: One of the Ancients

Chrysostome  
Dixit ad eum  
uxor ejus; uxorem dixit

dixisse, sed vere  
diabolus dixit,  
Sic namque  
olim ait. Dixit  
serpens ad mulierem; serpentem dixit dixisse, sed non serpens dixit, sed diabolus qui per serpentem locutus est. Origen

is express to this purpose, *These are Devils words, not the womans words*: which another illustrates by that in the third of *Genesis*, where it is said, *The Serpent said unto the woman*, but it was the Devil that spake unto the woman by the Serpent; so here it is said, *His Wife spake unto him*, but the truth is, it was the Devil spake unto him, in and by his wife. And if so, put the Language into the worst Exposition given, or give a worse (if Truth will bear it) and it will be no wrong to such an Orator. I beleeve we cannot expound the words to a higher fence or strain of wickedness, then *Satan* could speak.

But we need not make *Satan* himself the speaker, and yet clear the matter too; though we neither say as the Jewish Doctors, that it was the Devil personally, taking the shape of *Jobs Wife*, or as those Christian Fathers, that the Devil did actually possess her; yet we may say (and so solve the difficulty) that she was mightily overpowered, and acted by the temptation of *Satan*. to be an Instrument of temptation, in this gross manner, against her Husband: Though she were not acted as the Serpent was, in whom *Satan* spake to *Eve*; yet we may well say, she was acted as *Eve*, by whom *Satan* spake to *Adam*: *Eve* spake the Devils mind, being prevailed upon by his temptation, to perswade her Husband to eat against the command of God; and *Jobs wife* overcome by a like temptation attempts the perswasion of her Husband to curse God.

For as it is possible for one that is good to fall into the grossest and most blasphemous temptation himself, so it is possible for one that is good to be made an Instrument of such Temptations unto others.



others. We may see an instance neer, if not fully reaching this assertion in the Apostle *Peter*, who hearing Christ foretelling his sufferings, takes him aside, and began to rebuke him, saying, *Be it far from thee, Lord; this shall not be unto thee: Matth. 16. 22, 23.* *Peter* acted *Satans* part, in this, against his Master, though unwittingly, yet so wittily, so to the life, that he got his name by it; *Christ* said to *Peter*, *Get thee behinde me Satan: It was Peters* tongue, but *Satan* tun'd it. *Isaac* said of his son *Jacob* in *Esaus* dress, *The hands are the hands of Esau, but the voyce is the voyce of Jacob.* *Christ* perceived here *Satans* counsel in *Peters* words, he saw the wicked spirit through the clothing of *Peters* flesh; and therefore rebukes the Organ, under the title of the chief Agent: *Get thee behinde me Satan.* Now as *Peter*, though a holy man, and full of good intentions to his Master, yet spake the Devils minde and language so fully, that the Devil himself (as to that purpose) could scarce have mended it; So likewise *Jobs* Wife might be a godly woman in the main, though abused and misled by *Satan*, she thus excited her Husband, in the grossest construction those words can bear, to curse God and dye.

There is somewhat in the Text, which may give us a hint of this: That though she spake this, yet *Job* esteemed her a good woman; For, observe *Jobs* Answer to this advice. What doth he say? He doth not say, *Thou wicked woman, thou abominable wretch,* why dost thou give me such counsel? All that he saith is this, *Thou speakest as one of the foolish Women speakest.* Observe it, he doth not call her foolish or wicked Woman, but, *Thou speakest as one of the foolish Women;* As if he should say, How now Wife? what words are these that I hear from thee? thou dost not speak now like thy self, I use to hear other Language from thee; thou and I have had other kinde of conference, and I have received other kinde of counsel from thee then this; Whence is it that thou art so unlike thy self? where are thy words season'd with Salt, which have so often ministred grace unto the hearers? thou art degenerated in manners, and corrupted in thy speech; *thou speakest now as one of the foolish Women:* Intimating that she used to speak wisely and discreetly, or as *Solomon* describes the vertuous Woman (*Prov. 31. 26.*) that heretofore *she opened her mouth with wisdom;* and now she spake onely as a foolish or wicked Woman; He doth not say she was one: one act is enough to assimilate, but it is not enough to denominate. Thus much may serve to evince that, though

*Non eam stultam vocat, sed in eo sermone stultarum mulierum mores insinuat, quasi a seipsa defecterit & quasi in alienos mores et ingenium abierit. Sanctius in loc.*

we take the words in that worst sence, yet it doth not necessarily infer, that *Iobs* Wife was a wicked, an ungodly Woman, which is the Objection against that Exposition.

From the words translated, *curse God and dye*, and thus expounded, we may observe,

First, *That Satan is restless and unwearied in this design to bring the people of God to think ill and speak ill of God.* It is that he labored for in the carrying on of this whole business concerning *Iob*; and every stone is turned, every way tryed, to accomplish this proposed end:

Secondly, In that he perswadeth *Iob* by his Wife, when he was in this woful condition, to *curse God and dye*, Observe, *That Satan would persuade us to ease our selves of troublesome evils, by falling into sinful evils.* *Iob* was grievously diseased; you see the medicine and the cure that *Satan* prescribeth, Go sin, saith he; *curse God and dye*; whereas one of the least evils of sin is worse then all the evils of suffering that can befall us. All sorrows are more elegeble then one sin. It hath been rightly taught us from Antiquity, That the lowest degree of a lye (because sin) is not to be made or admitted (if that *medium* could be assured so noble an end) for the saving of a World. What a father and teacher of lyes then is *Satan*, who directs many a poor soul to save it self from, or help it self out of a small affliction, by adventuring upon some great Transgression?

Thirdly, *Curse GOD and dye*; It is sinful to wish our own deaths, though we are under pains more painful then Death. It is sinful to desire death absolutely; we may desire it with submission to the Will of God: To live is an act of Nature; but to be willing to live, because God wills it, is an act of Grace: And as it is our holiness to do the Will of God while we live, so it is our holiness to be content to live, while we suffer according to his Will. On the other hand, to dye is an act of Nature; but to dye because God wills it, is an act of Grace: Christ is said to be obedient unto death, because he dyed in contemplation of Gods Decree, and in conformity to his good pleasure. To dye thus, is the duty of a Christian, and the crown of all his Obedience. *Satan* would have us live as we will, and dye when we will; he tempts us as much to dye when we list, as to live how we list. *Satan* puts *Iob* upon it peremptorily, *Curse God and dye*, desire or procure thy own death. To wish death that we may enjoy Christ, it is a holy wish; but yet

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we must not wish that neither absolutely. The Apostle *Paul*, *Phil.* 1. 23. desired to be dissolved, and to be with Christ; yet you see how he qualifies and debates it. To wish for death, that we may be freed from sin, is a holy wish; but yet we must not wish that absolutely neither, we must refer our selves to the pleasure of God, how long he will let us conflict with our corruptions and with our lusts, with this body of death and sin which we bear about us. But to wish for death because our lives are full of trouble, is an unholy wish; God may, yea and hath as much use of our lives in our troubles as in our comforts: *We may do much business for God in a sick-bed*: We may do God as much work when we are bound hand and foot in a prison, as when we are at liberty; *passive obedience brings as much glory to God as active doth*: therefore we must not wish for death, especially not with an absolute wish, because we are under troublefom evils. And if it be sinful to wish for death, how wicked is it to procure or hasten death, to pull down our house of clay with our own hands, because we are under troublefom evils?

Fourthly, Observe further, *Satan would perswade that death is an end, at least an ease, of outward troubles*: Wouldst thou have an end of thy troubles and of thy sorrows? *Curse God and dye*, here is the remedy. We say indeed of some remedies, that they are worse then the disease; but I am sure this is. Death to ungodly ones it is so far from being an end, or an ease of their troubles, that it is to them (as Christ speaks in another case) the beginning of sorrows, the entrance to eternal death, and the very Suburbs of Hell. Yet, how many doth *Satan* perswade (when they are in *Iohs* case, in great extremities) that death will be the cure of all their troubles!

Fifthly, Observe, *That Satan would make men willing to dye, when they are most unfit to dye*. You see what preparation *Satan* directs *Iob* unto, he biddeth him *curse God and dye*. Would not *Iob*, think you, have been in a fit posture, in a fit frame for death, when he had been cursing God? Repent and die, pray and die, humble thy self and dye, beleeve and dye, *take fast hold of Christ, who is our life, our way to life, and dye*, are the counsels and voyce of the holy Ghost; but *Satan's* language is *curse God and dye*, sin and dye, be impenitent and dye, blaspheme and dye. And it is an experienced Truth, that oftentimes they seem most willing to dye, who are most unfit, most unready for death; you shall see some men

venturing, yet casting away their lives without fear or wit, the whole visible business of whose lives hath been nothing else but a working out of their own damnation, without fear or trembling; They as it were give diligence all their days, to make Hell and Reprobation sure, and yet go out of the world as if they were sure of Heaven. This is *Satans* preparation, *Curse God and dye.*

— Lastly, note this, *That the holiest person is liable to the most blasphemous temptation.* One would have wondered that *Satan* should ever have ventured to suggest such a gross thing as this to so holy a man as *Job*. But *Satan*, where he hath been often foyled, grows impudent, and will then suggest such things, not because he hopes to prevail, but because he resolves to vex such as he cannot overcome. He troubles as much and as many as he can.

So much of the counsel which *Jobs* wife gave him, reproving him as foolish and over-credulous in holding fast (that unprofitable thing) his integrity; and advising him to be worse then mad, or outrageous, in cursing God and dying.

Let us now consider *Jobs* holy and wise reply in the tenth Verse.

*But he said unto her, Thou speakest as one of the foolish women speaketh; What? shall we receive good at the hand of God, and shall we not receive evil?*

These words contain *Jobs* Reply, wherein two things are considerable. First, a Reproof. Secondly, a Refutation.

First, He rejects her counsel with a sharp and wholesome reprehension, and then he refuteth her counsel by strong and solid reason. The reprehension in these words, *Thou speakest as one of the foolish women speaketh.* The reason of this reprehension in those which follow, *What? shall we receive good at the hand of God, and not evil?*

To begin with the Reprehension, *Thou speakest as one of the foolish women.* In the Hebrew, *woman* is not exprest, it is only a Feminine, as *one of the foolish ones*: we translate it, *foolish women*; That word cometh from *Nabal*, which signifieth properly a thing fallen off like a dried leaf, or blasted withered fruit, without life, without strength, without sap and moisture, exhausted and kil'd through excess either of cold or heat: and so by a *Metaphor* it noteth any one without the sap or juyce of wisdom, goodness, and honesty; such a person we call, a sapless person. Or it signifieth one that is vile, and base, and low, one that hath a base, withered, low, fallen

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fallen spirit, a spirit fallen below all noble or holy resolutions. *Nabal* is such a fool, as hath his judgment and understanding faded and corrupted, in regard of any holy principles, though he may be wise in regard of natural principles. Such the Prophet describes, *they are wise to do evil, but to do good they have no knowledge.* Jer. 9. 22. Hence the Latin word (*Nebulo*) which signifies a Knave, is by good *Etymologists* derived from the Hebrew *Nabal*; because such are dull-heads in goodness, and witty onely in wickedness. Such was he. 1 Sam. 25. 25. *Nabal is his name, and folly is with him*: That proper name is the same with the Appellative here; that's the Masculine, this the Feminine, *Thou speakest like a Nabalefs*: We finde the word often used elsewhere to signify wicked, worthless and vile persons, Psalm 14. 1. *The fool hath said, &c.* Deut. 32. 6, 21. at the sixth Verse, *O foolish people and unwise, do ye thus requite the Lord?* And Vers. 21. *They have provoked me to anger by those that are no gods, and I will provoke them to jealousy by them which are not a people, and move them to anger with a foolish Nation*; by them which are not a people, by a foolish Nation: A foolish people deserve not the name of a people. Look upon this word in the Abstract, folly is wickedness; and to work folly, is, in the language of the Scripture, as much as to work wickedness, to work the greatest wickedness. Hence it is sometimes translated villany, Jer. 29. 22, 23. *The Lord make thee like Zedekiah and like Ahab, whom the Kings of Babylon roasted in the fire, because they have committed villany in Israel.* And throughout the Book of *Proverbs*, the fool and an ungodly man, a wise man and a godly man, are (*Synonyma's*) words signifying the same thing. Thus *Job* reproves his Wife, *Thou speakest as one of the foolish women, like one of those who have no wisdom, no goodness, not any sense or sap of goodness in them.* But who were these foolish Women, at whom he aims in this comparison? that is not clear; some conceive he intends the Women of *Idumea*, Thou speakest as one of these Heathen Women, these *Idumeans*; I have heard indeed such language from them when things have gone amiss with them, I have heard them cursing their Idols, cursing their gods; I have heard them rail at Fate, fall out and wrangle with Fortune; *Thou speakest like one of them.* Thou takest thy pattern in this from the custom of the Heathen, who use their gods coarsly, when they think they have but coarse usage from their gods. If their gods be angry, they will

will be angry with and revile their gods. *Thou speakest after the rate of these foolish women*; Thou didst never hear such doctrine in my family, or among those who fear and love the true and ever-living God.

*Job* you see is now somewhat warm in his speech. *Job* had endured much, and all his sufferings hitherto had not stirred any passion in him but that of sorrow, as we saw in the latter end of the former Chapter: Not any angry posture, not any angry expression all along; but now, that God and the ways of God are concerned, *Job* can hold no longer: this speech of his wife cast dishonor upon both, and now passion begins to stir, he cannot forbear her, though his Wife; *Thou speakest as one of the foolish women speaketh*. Observe, That

*Passion becometh us in the cause of God*: Our Lord Christ teaching his Disciples the true meaning of the Law, tells them, *Matt. 5. 22. He that is angry with his brother without a cause, shall be in danger of the judgment*; but he that is not angry when there is cause, especially when there is such a cause as this, he likewise is in danger of the judgment.

*Iusta ira magis est disciplinæ.*

Secondly, *Job* is not onely angry with her, but he reproves her, *Thou speakest as one of the foolish women*. It is lawful sometimes to express holy anger and passion by sharp reproofs. Christ who was meekness and humility it self, yet when he hath to deal with *Pharisees*, he can call them a generation of *hypocrites*, painted *Sepulchres*, blinde guides, an adulterous generation, children of the Devil: Anger can hardly be silent, and that anger is admirable, which speaks and sins not. He that knows not how to be angry, knows not how to love. And he that knows not how to reprove with love, knows not how to be angry.

You may discern love in *Job*, mingling with and moderating his reproof. *Job* rebukes his Wife, but it is with the spirit of meekness. First, He doth not speak positively or down-right, *Thou art a fool*, but comparatively, *Thou speakest as one of the foolish women use to speak*; That seems one mitigation or allay of this reproof; yet I confess such speaking by way of similitude hath often in it the force and intent of a direct assertion.

Another thing observable for the meekness of *Job*, is this; He doth fall out with the whole Sex, and say, ye women are foolish, and ignorant, and impatient; But *thou speakest as one of the foolish women*. He doth not charge the whole Sex, he knew there were

were wife women, as well as foolish, such Solomon describes, *Pro. 31* 26. *She openeth her mouth with wisdom*; and we know *Abigail* the wife was wise, and her husband was *Naball*, a fool. *Iob* doth not lay it upon women in generall, he falleth not out with all, because he knew there were some *foolish ones*, and because he saw his wife in that act, imitating *those foolish ones*.

There is a third thing mitigating the sharpness of the reproof; *Iob* doth not fall out with, or disgust the ordinance of God, because his wife spake thus; he saith not, who would marry to be yoked with such a one as you? It is enough to make one forswear marriage, to have or hear of such a wife; better be in any condition then in a married condition. How often do husbands discover this folly? if their wives displease them, presently the ordinance of God displeaseth them, who would be married? It is very sad, when mans miscarriage makes us question, or disrelish the institution of God.

In the fourth place, *Iob* is not only not angry with the ordinance of God in general, but he is not angry with the special act of Gods providence, in his own particular choice. There are many will say, if their wives trouble them, I wish we had never seen the faces one of another, we may curse the hour we ever met together. *Jobs* spirit was far from this; he was indeed angry with his wife, but he was not angry because this woman was his wife: He doth not reject her because she was bad, but labours to make her better. *To convince another of folly, is the readiest way to make him wise*. Thus we see, though there were sharpes in the reproof to search the wound, yet there was none to exasperate the person: This reproof was an exact compound of love, and anger, of zeal and knowledge.

From the ground of her counsel, and this reproof compared together, we may Observe, *That it is an argument of a low and of a foolish spirit, to judg of any mans condition by God outward dealings with him*: For, this was it, that she grounded her counsel upon; seeing his outward condition, she thought him as a miserable man, and therefore adviseth him to *curse God and die*. *Thou speakest* (saith he) *as one of the foolish women*. It is an argument of folly and madness, to judg a man miserable because poor, or unhappy, or unhealthy.

Again observe, *That unworthy and low thoughts of God, argue a low and a foolish spirit*. *Thou speakest as one of the Nakelesses*:



Thou hast such low thoughts of God, and speakest so poorly of God, that at present I cannot but number thee among the fools; for as there is nothing ought to be so high in our thoughts, as God and his ways; so we ought to have high and reverent thoughts of God and his ways, whatsoever he doth with us: though we change, yet he and they change not; God is the same, and his service the same for ever.

Lastly, Observe, *That to do or speak wickedly, is to do or speak foolishly.* Sin is the greatest folly in the world, sin is a declining from the rule of right reason, both from spiritual reason and from naturall; *Loe they have rejected the word of the Lord, and what wisdom is in them?* Jer. 8. 9. *True wisdom, is to walk by a right rule, to a right end.* While we sin, lust (in some degree or other) is the rule, and self is the end. In both which we joyn hands with folly, and are the companions of fools; *Thou speakest as one of the foolish women, &c.*

From the reproof it self, we come to consider the reasons of the reproof. *Thou speakest as one of the foolish women speaketh; What? shall we receive good at the hand of God and not evil?* Here is the reason upon which he grounds his reproof, *Shall we receive good at the hands of God; &c.* The Hebrew runs thus in the letter, *Shall we receive good from God? &c.* The emphasis of the words carry it thus, *shall we receive good with hand or heart at the hand of God, and shall we not in the same manner*

*receive evil?* The word *Cabal*, whence this is derived, signifieth the receiving of a thing with the hand and with the heart; that is, to receive gladly and thankfully, as it were to kiss the hand and receive a thing: Or to receive a thing with much reverence and veneration. Hence the Jews call the Doctrine which is received and transmitted from hand to hand; namely their traditional Doctrine, *Caballa*: That which the word *Tradition* imports, among the Papists, the word *Caballa* imports among the Jews; Then the meaning of *Iob* is, *That good and evil are to be alike received and entertained as from God*; that is, they are to be received with the same reverence and cheerfulness. We receive good things cheerfully, thankfully, reverently, we kiss the hand and take them. *And shall we not receive evil?* The words do not refer to the act of receiving, but to the manner of receiving; We shall receive evil whether we will or no, but shall we not receive it, namely so, and so, as we receive good, cheerfully, thank-

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Acceptit manibus vel animo.

*caballa doctrina per manus accepta & ore tenus ab aliis ad alios transmissa.* Merc.



fully, reverently? respecting God and his ways of providence towards us. And then the question may be resolved into this affirmative conclusion; *That look in what manner we receive good from the hand of God, in the same we ought to receive evil.* Or thus, *Where we have our good, thence we must have our evil.* One and the same hand moderates and dispenceth both. *Wherefore, shall we receive good and not evil?*

*Shall we receive good?* Some interpret the *good* here to be meant of the good of the next life; shall we be in expectation of everlasting good? shall we be in expectation of enjoying Christ, and seeing the face of God for ever in Heaven? shall we be at least in hope of a crown of glory, layd up in store for us? and shall we not be willing to receive evils and digest troubles, to bear the cross a few days while we are here? *I* (saith the Apostle Paul, *Rom. 8. 18.*) *reckon that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed.* Shall we have glory in the eye of our faith, and shall we not endure a little trouble in the eye of our sense?

But rather, by *good* here, we are to understand the good things of this life; *shall we receive good?* i.e. outward comforts and prosperity, and *shall we not receive evil?* from whom? *Evil* from the hand of God.

What *Evil*? Sooner shall the Sun send forth a cloud, then God send forth any *evil* properly taken; therefore *evil* here, is only afflictions, as contradistinct to the *good* before named: So the sense is, *shall we receive comforts at the hand of God, and shall we not receive afflictions?* Afflictions are evil, not moral evil, not naturall evil: but they are called evil, either first, because they are usually esteemed so, or secondly, because they are so to sense, or thirdly, because they are many times abused, and so in the event they prove evil unto us: lastly, they are often evil negatively, that is, they do us no good; but they are never evil positively in themselves, or relatively, as they are received from God.

*Afflictiones male per se non sunt, sed male tantum vocantur quia tales vulgo estimantur.*

We may take notice (for the further clearing of this passage) of the form of the argument. It is proposed by way of question or expostulation, as we render it. *What? shall we receive good?* &c. There is a great deal of force in the manner of proposing; questions are full of quickness and spirit. *Job* doth not only give his wife a Logically reason, but a Rhetoricall reason, words with life, to convince her by? *What? saith he, shall we receive good?* &c.

As if he had said, this were an absurd thing, once to imagine; a blind man may see this, it is so plain, and a fool may understand it; the reason lies all in sight; That if we receive good from the hand of God, we must at least with patience receive evil.

From this reason in generall, Observe, *That reproofs come then most strongly upon the heart, when they are backed with reason.* Some reprove with rage and not with reason, with passion and not with wisdom, they reprove with their wit rather then with their spirit. Job mixes reason with his passion, and gives her an argument, as well as a rebuke.

More particularly, from the matter of this reason, Observe first, *That good and evil are both from the hand of God. Give me neither poverty nor riches, saith Agur, Prov. 30. 8.* both are the gift of God. Poverty is Gods gift as well as riches. If God do not give us poverty, all the world will not make us poor. *I form the light and create darkness. I make peace and create evil: I the Lord do all these things;* Isaiah. 45. 7. The same Prophet teacheth us that these two are equally the prerogative of God, and such a prerogative, as equally distinguisheth him from all Idols and false gods; *Shew the things that are to come hereafter, that we may know that ye are gods: ye do good or do evil, that we may be dismayed, and behold it together.* No creature hath ever answered this challenge, or ever shall, *Isa. 41. 23.* Creatures do good and evil, as ministers of Gods will, not as matters of their own. Good of every kind, and all kind of penall evil come forth from God. Indeed, God usually conveys these to us by the hand of man; but it becomes us to receive them as from the hand of God. Much, both good and evil, comes to us at the second hand, but we ought to take it as from the first. *This truth well wrought upon our hearts, will make every good we enjoy better, and every evil we feel, not so bad.* This latter branch shall be cast into a second Observation,

Which may be this, *To look on evil as coming from the hand of God, will quiet the heart in bearing evil. Shall we receive good at the hand of God, and not evil?* And this in two respects: First, because of the sovereignty of God, he being supream Lord, may do what he will: and his will being the supream rule of Justice, he can do no wrong. This notion of God assure us, that whatsoever we receive from the hand of God, is just and right; hence the inference is natural, If God send evil,

I must receive it quietly, for he sends it justly. Secondly, because of the assured faithfulness, and love and goodness of God to his, even when he sends them (which are all he sends) this sort of evils. As if *Job* had said, *any thing is welcome that cometh from one that loves me, and hath done me good*; as God I know doth, and hath done often, and will do for ever. Will not a man take a nominal evil kindly at his hand, from whom he hath received much real good. While we look only upon creatures and what they do, the burthen of trouble is intolerable; but as it cometh from God, from a God that loveth us, we cannot but receive it in love. Afflictions coming from the creature, as are the rod of *Moses* upon the ground, a biting, a stinging Serpent: but considered in the hand of God, they are as the Serpent in the hand of *Moses*, a rod to correct, and a staffe to comfort us. *David* we know fled from *Saul* in fear of his life; envious, bloody *Saul* had threatned to kill him. In his flight, *David* meets with his beloved *Jonathan*, and saith unto him (1 Sam. 20. 8) *Jonathan, if there be any iniquity in me, slay me thy self, for why shouldst thou bring me to thy Father?* He would dye rather by the hand of *Jonathan*, then by the hand of *Saul*; death from the hand of *Jonathan* who loved him, was sweet; whereas from *Saul*, it had been a bitter cup indeed. Take another instance. *Elijah* flyeth from *Iezabel*, 1 King. 19. 4. and why doth he flee from her? *She seeks my life*, saith he, *to take it away*. Thoughts of this pressed him so hard, that when he came into the Wilderness (the Text saith) *he sate down under a Juniper tree, and requested for himself that he might die, and said, It is enough now O Lord, take away my life*. But *Elijah*, if thou be so willing to die, why dost thou fly from *Iezabel*? she would have given thee thy wish presently, and satisfied at once her own malice, and thy longing: I but death from the hand of a *Iezabel* was his fear, not his desire: He could welcome it from the hand of God, but not from the hand of a spitefull woman. But you will say, death is from the hand of God, though it come by the hand of the creature. True, but as every good we receive, is so much the more sweet, by how much the more we see of the hand of God in it, and less of the creature; so every evil is so much the more bitter, by how much we see less of God, and more of man in it. If God will take away my life, I am pleased; but I beg deliverance from the hand of *Iezabel*. He fled for his life for fear of *Iezabel*, but he calleth upon God to die. VV

may exemplifie this in Christ, *Iob. 18. 11. The cup which my Father hath given me, saith he, shall I not drink it?* It is *puerum charitatis*, a grace-cup to poor sinners, a cup though bitter in it self; though mixt with the wrath of God as a judg, due to sinners, yet temper'd and sweetned with a Fathers love everlastingly assured unto me, I cannot but drink it, it cometh from my Father.

But it may be objected, that I lately assign'd it as one reason, why *Satan* spared *Iobs* wife; namely, That she who was his nearest friend, being made an instrument of his affliction, the affliction might be more afflictive and vexatious; And *David* complains most of a friend, that smote him, *Psal. 55.*

I answer, when love turns to hatred, and friendship to unfaithfulness, when former kisses (like that present one of *Judas*) are changed into treachery; this is very wounding and grievous indeed. But when God strikes his friends, he is their friend still; when he afflicts, it is in faithfulness, (*Psal. 119. 75.*) He is good to us, when he sends us evil, and he sends us evil for our good. To be smitten by a friend whose very smiting is friendship, and who heals us by wounding cannot be offensive. Hence *Dauids* choyce, *Let us fall now into the hands of the Lord (for his mercies are great) and not into the hand of man,* 1 Sam. 24. 14.

Hence a third observation from the strength of the argument and reason, may be thus framed; *To consider that all the good we have, descends from God, makes it both reasonable and equitable, that we should beare evil quietly when he is pleased to send it. Shall we receive good and not evil? saith he. It is Solomons advice, (Ecclef. 7. 14.) In the day of prosperity be joyfull, but in the day of adversity consider. What shall we consider? Consider this, and mark it well, that as the day of prosperity was from God, so the day of adversity is from God likewise; for it follows, God also hath set the one over against the other. Therefore seeing God hath set one over against the other, thou must take the one well, as well as the other; at least thou must bear the latter as patiently, as thou did'st receive the former joyfully. They who have shared with others in gains, think it but equall to share with them in losses; they set the one over against the other. And so must we in respect of Gods dispensations towards us. If we see our present wants over against our former fulness, our present sorrows over against our former comforts, our present sickness over against our former health, our present war over against our former*

former peace; If we thus set the one over against the other, our accounts will be ballanc'd, yea our former receipts of good will be far greater, and out-balance our present sufferings of evil. Especially if we remember, that we never deserved the least part of the good we have received, but we have deserved more then all the evil that we suffer. We may say as *Ezra* did, (Chap. 9. 13.) *Thou our God hast punished us less, then our iniquities*; and we may say as *Jacob* (Gen. 32. 10.) *Lord, We are not worthy the least of all thy mercies.*

This argument may be of great use to us of this Nation, in these times of darkness and fear. What? shall not we receive evil from the hand of God, who have received so much good? we have received many years of peace from God, fourscore years of peace; shall we receive so many years of peace, from the hands of God, and shall we take it ill, if we receive some years of war? We have received many years of plenty, shall we take it ill if we should have some years of scarcity? We have had the Gospel many years, every one sitting under his Vine, and under his Figtree; what, if now we hold the Gospel standing upon our guard, or marching in the Field? what if we hold it a while sitting in Tents, and standing under our displayed banners?

Fourthly, Forasmuch as the same word is applyed here to express the act of the mind in reference both to good and evil, Observe, *That outward evils are to be received in the same manner, and with the same mind that good things are received with.* Yet a caution is to be given in with this. There are two sorts of outward evils or sufferings: Sin is the cause of some sufferings, and grace is the cause of other sufferings, either grace acted or grace to be tried. Now we are not to receive the evil of suffering, whereof sin is the cause, with the same mind as we do good; joy and cheerfulness doth not become such evils. But when our sufferings are caused by grace, either of those ways, then it becomes us to rejoyce. The Apostle saith more, *Rom. 5. 3. We glory in tribulation.* And again, (2 Cor. 6. 10.) *as sorrowfull, yet always rejoycing.* The sorrow of godly men is like the joy of the wicked: only in appearance; *Paul* had only a shadow of sorrow, as sorrowfull; but his joy was substantiall and continuall, *always rejoycing*, though his outward estate cast up, mounted but to this, *poor, and having nothing.* The reason is, because God is the same in all variety of our estates: *God loves as well when we are poor, as when*

we

we are rich, yea as well when himself smites, as when he heals. He is as good to us when we receive evil, as when we receive good: therefore if God be the same, surely we ought to be the same too, and take it as kindly at his hands, when we are impoverished, as when we are inriched, when we are sick, as when we are in health, when we are in prison, as when we are free. Shall present evils make us either insensible of, or unthankfull for past mercies? Shall present troubles be as a grave wherein to bury the memory of all our former comforts? shall (as it was in *Pharaohs dream*) *the lean kine, and the blasted ears of corn, eat up and devour the fat kine, and the full ears?* The Heathen Philosopher censures him for a fool, who thinks there is no benefit in benefits, nor blessing in blessings, except they be present; And he brands him as unthankfull who accompts the end of a mercy an injury; or thinks he is wronged, when free gifts are not continued. If a Heathen saw so much obligation, in the past benefits of a man; Christians should see it much more in the past mercies and blessings of their God. Wherefore, to conclude this point, with the counsell of the ancient, Remember the heaps of good things received, weigh the good and the evil together: Thou shalt never find any mans life, at all times alike; It is the priviledg of God alone to be without changes: but if thou grieveest at what is present, take comfort in what is past: Now thou mournest, but heretofore thou didst rejoyce: now thou art in want, but thou hast had abundance. We have a saying, *It is a miserable thing to have been happy*: But a godly man is happy in the mid'st of all his misery: he may say with undaunted *Luther*, *Let him be miserable that can be miserable, I cannot*. He that hath not a God to lose, nor a soul to lose, cannot be miserable, whatsoever he loses; while Christ is safe, a beleever hath no reason to be unsatisfied. Thus we have discussed *Jobs* answer, and have found it full of wisdom and of holiness; like those words of the Wise, which the Preacher saith (*Eccles. 12. 11.*) *are as goads, and as nails fastened by the Masters of Assemblies*. *Jobs* words were as goads by the sharpness of reproof; to awake and quicken lazy drones; they were as nails by the piercing efficacy and strength of reason, to confirm and fasten wavering minds.

We have the Word and Warrant of God for this, in that high Elogium, or commendation given him at the conclusion of all.

*Ingratus est, qui injuriam vocat finem voti patis; stultus qui nullum sibi utrum esse putat bonorum, nisi praesentium, qui non in praeteritis acquiescit, &c.* Sen ad Polyb. c. 29. Bahl. Orat. 11. de patientia.

*In all this did not Job sin with his lips.*

*Job* reproves his wife for speaking so, and he refutes what she had spoken; in both he hits the right: Now *In all this did not Job sin with his lips.*

This is the same testimony for the matter, and almost the same in words, with that given of *Job's* victory, in the close of the first days battell; and having explicated them in that place, I shall but briefly touch them here. *In all this did not Job sin with his lips.*

We see in generall, the Holy Ghost gives the victory to *Job*. Satan is foiled, his plot fails, the weapons of his warfare are all broken and successles; all his fiery darts are either quencht or beaten back upon himself: *Job* stands like a mighty rock, or like a house built upon the rock, unshaken, unmoved; He that is held up by everlasting arms, shall stand fast for ever. *In all this Job sinned not.*

The words refer to what was past; For *Job* afterward did fail and sinned with his lips; through vehemency of pain, and heat of disputation, he spake some things rashly, though nothing blasphemously; So he confesses, Chap. 42. 13. *I have uttered things that I understand not. But in all this*, so far as *Job* had gone, *he had not sinned with his lips.* As *Samuel* after many victories and deliverances, sets up a stone or a pillar with this inscription, *Eben-Ezer*, The stone of help, saying, *Hitherto hath the Lor helped us* (1 Sam. 7. 12.) So here the Holy Ghost doth (as it were) erect a pillar, raise a monument of *Job's* compleat and glorious victories over Satan, Thus engraven, *Hitherto, in all this Job hath not sinned.* Yet you may remember, that such speeches concerning the Saints, are to be understood in a qualified sense, not in an absolute sense. For, *who can bring a clean thing out of that which is unclean?* Perfection out of imperfection? **Not to sin, is here our duty, and should be our endeavour, it shall be our reward in Heaven. On earth we are said not to sin, when we desire not to sin;** as hath been more at large shewed upon those words of the last verse of the former Chapter. *In all this Job sinned not, nor charged God foolishly.* There read the point handled more distinctly. For the opening of these words, note onely this; that when it is said, *In all this Job sinned not*: There is more to be understood, then is exprest; for *Job* did not only not sin, but he overcame, and triumphed gloriously over Satan: he did excellently, and



and he spake excellently in all this ; So then , these words carry the sense not only of a bare acquittall, but of a high approbation :

*In all this Job sinned not with his lips.*

*With his lips.* Some of the *Jewes* infer from hence , that he sinned in his heart ; because it is said , he did not sin in words , they conceit there was some irregularity in his thoughts. Surely if his heart had been disordered , his tongue would have been disordered too ; for out of the abundance of the heart the mouth speaketh , therefore it is rather an argument that his heart was free from sin , because his tongue was.

*In all this Job sinned not with his lips.* That is, he did not murmur , or repine, or blaspheme ; these are the sins of the lips.

Observe first ; *Not to sin , is the highest and truest, the most honourable and lasting victory of all.* This victory God himself applauds , the Holy Ghost will cry you up for strength and valour , when you come off from a temptation untoucht ; you shall be recorded for it among Christs worthies : *In all this Job sinned not.*

And secondly , *To govern the tongue under great and sore afflictions , is a high act of grace :* It is spoken as a matter of wonder ; *In all this Job sinned not with his lips.* Moses , you know , was a meek man , yet he was so put to it , that he spake unadvisedly with his lips ; He opened his lips so unadvisedly , that God shut him out of the temporal Canaan for it : *rash words cost him dear.* David was a very holy man , and very careful over his tongue , *Psal. 39. 1. I said I will take heed to my ways , that I sin not with my tongue. I will keep my mouth with a Bridle :* And knowing (though as the Apostle James teacheth us , *we put bits into the Horses mouths that they may obey us , we can turn about their whole body , Jam. 3. 3.*) that no bridle of his putting could keep his mouth ; he puts this work into the hand of God , praying with all earnestness ; *Set a watch (O Lord) before my mouth : keep the door of my lips.* Notwithstanding all this , we find him sinning with his lips more then once , *Psal. 73. 13. Vainly I have cleansed my heart in vain , and washed my hands in innocency.* And again , *Psal. 116. 11. I said in my haste all men are liars.* Job had the preeminence in this , *he sinned not with his lips ;* no not when he was afflicted and smitten with bitter words : *He that offendeth not in words (saith the Apostle James , is a perfect man , he is a perfect man indeed , who can rule his tongue ,* and



and so keep the door of his lips, as that he offends not either by silence or by speech. The lips do offend both ways, negatively as well as positively, by speaking, and by not speaking: Sometimes silence is a *loud sin*; not speaking is to some, on some occasions, a crying sin; Job sinned not with his lips, either by being silent when he should speak, or by speaking wherein and when he should be silent. And so much concerning this second consequent of *Jobs* affliction: His wives sinful counsel, with his prudent and gracious answer; sharply, yet moderately rebuking; strongly, yet lovingly convincing her folly: In and by both, faithfully endeavouring at once to discover and cure her error.

The third consequent of his affliction now follows, namely the visit of his friends, described in the three last verses of this Chapter, which leads us into the body of the Book, with all the debates, disputes and arguments held and maintained with much acuteness of wit, and strength of reasoning between him and these three, his friends and visitors.

## JOB 2. 11, 12, 13.

*Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuite, and Zophar the Naamathite; for they had made an appointment together, to come to mourn with him and to comfort him.*

*And when they lift up their eyes a farre off, and knew him not, they lifted up their voyce and wept; and they rent every one his mantle, and sprinkled dust upon their heads towards Heaven.*

*So they sate down with him upon the ground seven days, and seven nights, and none spake a word unto him: for they saw that his grief was very great,*

**T**Hese three verses, contain the third generall consequent of *Jobs* second affliction. In the division of the Chapter, we

called it his friends visit. In which visit you may here observe;

First the number of the visitants. They were three. *Now when Jobs three friends.*

Secondly, We have here the names of these visitants. *Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.*

Thirdly, We have the occasion of their visit: And that was the report of all the evill that was come upon *Job*. *Now when Jobs three friends heard of all this evill that was come upon him, then they came.*

Fourthly, We have the ground of this visit. It was a mutual agreement, or a compact made between them; so saith the Text, *For they had made an appointment together to come.*

Fifthly, We have the end or the intendment of their coming, what they aimed at, in visiting *Job*. And the end is exprest in the Text to be two-fold.

1. To communicate with him in his sorrows.

2. To communicate unto him their comforts. First, *To mourn with him.* And secondly, *To comfort him.*

The former of these two ends, viz. their mourning with him, we have largely set down in the two latter verses; they put that end into act presently, as soon as they came, they fell a mourning with him. And we may observe five distinct acts of *Jobs* friends, solemnly condoling or mourning with him.

The first act is this, *They wept.* And to shew that it was no ordinary weeping, the Text saith, *They lift up their voyce and wept.*

The second act of their mourning was, their renting of their Mantles, *And they rent every one his Mantle.*

The third act was, the sprinkling of dust upon their heads, and the sprinkling of dust toward Heaven, which was another aggravating circumstance of their sorrow.

The fourth act was, their sitting down with him upon the ground, *seven days, and seven nights.*

The fifth act of their mourning with him, was their silence, *And none spake a word unto him.*

The Cause or the reason of this solemnity in their mourning, the reason of these five Acts, but especially of the last, of their silence, is given us in the latter words of the verse. *For they saw that his grief was very great, and therefore it must have great sorrow, and great silence, to wait the fittest season for the administering of*

counsell

counsell and consolation. Thus for the parts and resolution of the words contained in these three *verses*. I shall come to the opening of the particulars.

*And when Jobs three friends.*

The word which we translate (*friends*) springs from a root which signifieth to feed a mans self, or others, or to eat together, as רעי  
 Sheep eat together, and so from the same word, a *Pastor* or a feeder A radice  
 of Sheep is derived, *Psal.* 23. 1. *The Lord is my Shepherd and feeder.* And by a Metaphor it is translated for a *friend*: because רעה  
 friends do usually feed together, eat and converse together; So *David* describes a friend, *Psal.* 41. 9. *My familiar friend that did eat* Pavit tam se  
*of my bread.* *Jobs* visitants are thus exprest, his friends or familiars: quam alios.  
 The word sometime notes only a friend at large, or any neighbour; So in the Law, *Exod.* 20. 16. *Thou shalt not bear false witness against thy neighbour*, or (it is the same word) against thy friend: there it is taken in a large sense; for a neighbour, that is, for any besides thy self, to whom offices of love are due; as *Christ* expounds it, *Luke* 10. 30. But usually, it is put strictly, for a special friend, as in *Deut.* 13. 6. when he speaks of inticers to Idolatry, *If thy friend* (saith he) *who is as thine own soul*; there is the same word; and he shews by a circumlocution, whom he means by such a friend, namely such a one who is as thine own soul; one that lyeth in thy bosom, and is as neer and dear to thee as thy self. I suppose here in this place, *Jobs* three friends were not friends at large, but intimate and special friends, or (as we use to say) bosom friends. And therefore when it is said, *Jobs* three friends, we are not to understand it, as if *Job* had but three, as if these were all the friends *Job* had; but amongst all his friends, these carried away the name, these were the chief and choyce; *Jobs* three friends; As it is said concerning *Dauids* worthies, *2 Sam.* 23. *David* had many Worthies, but there was a first three, a chief three among them all. So here, *Iob* doubtless had many friends, a large Catalogue of friends; but in these you have the top of his friends, the chief three, the first three: These three special friends came to visit *Iob*, to mourn with him, and to comfort him.

The occasion of this visit presents it self next, *When these three friends heard of all this evil that was come upon Job. When they heard of it.* The troubles of *Iob* were noised all the Country

over, yea into strange Countries. Two things are swiftly carried about upon the wings of fame, and posted about by reports: First The finnes. Secondly, the afflictions of Godly men. If they fall into any sinne, it will be heard of all a Country; it may be all a Kingdom over, *It shall be told in Gath, and published in the streets of Askelon.* Again, if they fall into any great affliction, every one descants upon it, and many will pass deep censures. It becomes matter of wonder, that men eminent in godliness, great professors, such as have held forth the name, and upheld the truth of Christ, that they (I say) should fall into great afflictions, is reported, discoursed, admired all a Country over.

*Nihil est magis  
prædicabile  
quam boni ho-  
minis ruina.*

There is nothing that is more talked of, then the trouble that befalleth godly men; *When the three friends of Job heard of all this evil that was come upon him.*

When this report about Job came to them, they came to Job, *They came* (saith the Text) *every one from his own place.* The word *Place*, is often used in Scripture, to signifie a Country, a City, or a Region. Now here it is conceived, that the place from whence they came, was not only the place where they dwelt, but the place where they governed. It is frequently asserted by the Jewish Doctors, with whom the Septuagint agree, and most of the Jesuits are in it too, that these three friends of Job were Kings, either *Reges* or *Reguli*, such as had the government of those Countries where they lived. Beza rejects this as a Fable, and telleth us that this opinion hath no footing or foundation in Scripture, but is grounded only upon that usual boldness of the Jewish Doctors. But whether they were Kings or subjects, whether they came from their private dwellings, or from the places of their dominion, needs not trouble us. This is clear, that they were great men, eminent persons in their Country: and the disputes which follow, testify that they were men of very great wisdom and understanding according to all the learning of those times.

*Quod autem  
dicunt Hebræi  
totidem fuisse  
reges est ex au-  
dacia illis sa-  
miliarum. Beza.*

These three friends of Job are here set forth by name, by a double name. By the name first of their persons. Secondly, by the name of their Country, or of their Family. For that's a question, whether the additional name be derived from the Country where they dwelt, or from the Family out of which they were extracted,

*Eliphaz the Temanite*, he is the first. We read Gen. 36. 11. that Esau begat Eliphaz; that Eliphaz was the eldest Sonne of Esau

*Eſau*, and *Eliſhaz* begat *Teman*. This *Teman*, deſcending from *Eſau*, is ſuppoſed to be the Father or the Anceſtor of this *Eliſhaz*, from whom he is called *Eliſhaz* the *Temanite*, and ſo *Temanite*, is a note of the Family from whence *Eliſhaz* deſcended: It is uſual likewiſe in Scripture, to give ſuch additional names from the Count-  
tries or places, and ſo *Eliſhaz* the *Temanite*, may be from *Teman*; of which we read often in Scripture; *Teman* ſignifies the South, It was a Southern Country.

Jer. 49. 20.  
Amos 1. 12.  
Obad. 9.  
Hab. 3. 4.

Further *Teman* was a place, wherein it is obſerved that the Schools of Learning were ſeated, Jer. 49. 7. Concerning Edom, thus ſaith the Lord, Is wiſdom no more in *Teman*? Two things may be gathered from that Text. Firſt, That *Teman* was in *Edom* or *Idumea*. Secondly, That it was a place wherein there was much profeſſion of wiſdom and learning. So then, we may take the word *Temanite*, either as referring unto the Stock from which *Eliſhaz* ſprung; or unto the place where *Eliſhaz* lived. The Hebrews refer it unto his Stock or pedigree; And the *Caldee* Paraphraſe is for the place or Country.

*Teman regio*  
*p incipium*  
*Edom in terra*  
*Gabalitica a*  
*Theman filio*  
*Eliſhaz filii*  
*Eſau ſortita*  
*vocabulum, &c.*  
*Sciendum etiam*  
*quod omnis*  
*Australis regio*  
*Hebræi The-*  
*man dicitur.*  
*(paulo poſt)*  
*Theman juxta*  
*Ezekielem*  
*Civitas Idumæ.*  
*Eusebius de locis.*

*Job*'s ſecond friend was *Bildad* the *Shuhite*. All that I find for his pedigree, is, that he came from one of the Sonnes of *Abraham* by his ſecond wife *Keturah*; of whom it is ſaid, Gen. 25. 1. That ſhe bare him *Zimram* and *Joekſham* with *iſhems*, and *Shuah*; From which *Shuah* was the family of the *Shuhites*; And it is conceived, that *Bildad* was of that line, and therefore here called *Bildad* the *Shuhite*.

And for the laſt, *Zophar* the *Naamathite*, there is leſs certainty concerning him; Some will have him to be *Zophar*, mentioned Gen. 36. 11. who was Grand-child to *Eſau* by *Eliſhaz* his Eldeſt ſon. And for his additional name *Naamathite*, the beſt conjecture which I find, takes it from *Naamah*, the name of a City, ſpoken of *Iſaiah*. 15. 41. in the diſpoſition of the promiſed Land to the children of *Iſrael*.

Now it is ſaid, that theſe three; upon the report of all the evil that was come upon *Job*, came to viſit him; for they had made an appointment together to come, or they all agreed together; they came not by accident, but by appointment. The word ſignifieth, to meet by ſolemn agreement. Hence the place where the children of *Iſrael* uſed to meet to ſolemnize the worſhip of God, before the building of the Temple, was called, the *Tabernacle* of the Congregation; becauſe they were to congregate or meet there

עַר  
מַעַר

locus aut  
locus circums ac  
con-

constitutus con-  
ventus indi-  
ctus, tempus  
quod unus al-  
teri constituit.

at set times to celebrate the name of God according to his own institution. And in the thirtieth Chapter of this Book, the grave is called *Beth-mogued*, (v. 23.) the house of the gathering-together of all men, according to that Statute of Heaven, *It is appointed unto men once to dye*, Heb. 9. 27. It is the fancy of *Origen* upon this place, that these three friends came at adventure, that they came all of them severall ways, unknown to, or without the privacy of one another, from their severall Countries, and met as it were by miracle at *Iobs* house, the same day and houre. But the Text is cleer, that there was a profest covenant and agreement made, by which they came together.

*They came* (saith the Text) *to mourn with him and to comfort him*. In these words we have the end or intendment of their coming.

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First, *They came to mourn with him*. The word which we translate, *to mourn*, signifieth to move the body, or to pass from place to place. *Cain* (after that sinne of his in murdering his Brother, *Gen. 4.*) hath this judgment passed by God upon him, *that he should be a fugitive and a vagabond*, he should be *Nod*, a mover from place to place; and afterwards it is said, *he dwelt in the Land of Nod*, which some interpret for a special place, for a Country called *Nod*: but it is taken by others thus, *he dwelt in the Land of Nod*, that is, where ever he dwelt, he found the Land as it were moving, it was a moving, a shaking, a trembling Land to him, *He dwelt in the Land of Nod*: His conscience quaking continually, by reason of the guilt that was upon him for murdering his Brother: the earth also seemed to quake under him, wheresoever he went or dwelt. *That onely by the way*. The same word here used in the Text, by a Metaphor, signifies to mourn or compassionate the afflictions and miseries of another. So, *Nahum. 3. 6.* *Nineveh is laid waste, who will bemoan her?* And *Isa. 51. 19.* *These two things are come unto thee, who shall be sorry for thee?* And the reason why this word which signifieth properly to move, is translated to signifie mourning in compassion with others, may be, either first this; because such persons will run, go or move from place to place, to give and administer comfort to their friends, whose afflictions affect and grieve them, as we see here in these friends of *Iob*: they took a long journey, they moved indeed when they came to mourn. Or rather secondly (as I conceive) for this reason, because such compassionate sorrows and mourn-

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nings when our friends are under deep and fore afflictions, are usually exprest by moving the body, or at least moving some member of the body; as many times the hand is lifted up, and we stroke our breasts, or we shake the head: It is ordinary in compassionate sorrows, thus to move the hand or the head, and so the word is used to signifie mourning, from that act which accompanies or testifies mourning. And the same word is sometimes used to signifie that trepidation or trembling of the heart, those convulsions of the spirit, upon the approaches of our own troubles; So *I/a. 7. 2.* That fearful motion and disquietnes both of Prince and People, when they heard of the invasion of their Country by *Rezin King of Syria*, &c. is thus exprest, *The heart of the King; and the heart of his people were moved, as the trees of the wood are moved with the winter.*

*Qui condolent  
aut compatiuntur,  
sunt inde movere  
caput ad testandum dolorem.*  
Merc.

Secondly, It is said they came to comfort him. The word which is there used to comfort, signifies likewise to mourn: and especially the mournings of repentance; or to repent for sin with sorrow: the reason is given; because true comfort doth spring from repentance; Joy often ariseth out of sorrow, and so the same word is applied to both. Worldly joy and sorrow are contraries, but godly joy and sorrow are con-causes, mutually effecting and helping one another.

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We have here an excellent pattern held forth unto us of our duty, in reference unto distressed persons or Nations.

First thus, *It is both an act and an argument of true friendship, to mourn with and comfort those that are in affliction.* A man doth then set his seal to it, that he is a friend, when he will partake and share in his friends afflictions; when he will divide with him in all estates whatsoever it is, whether sweet or sowre, joy or sorrow, he will have his part. Many friends will come and rejoyce with you, they will come to a feast with you, they will meet at a house of mirth with you; but they fall off and go back, when they must weep with you, when if they come, they must come to a house of mourning. *Solomon (Prov. 17. 11.)* gives us the true character of a friend, *A friend loveth at all times; and a brother is born for adversity.* It is the note and triall of our love to God, when we love him at all times, what ever he doth with us: And it is the argument of true love unto our brethren, when we love and own them at all times, whatsoever they endure from the hand of God, or man: This Christ approves and commends in his Dis-



ciples, *Luke 28. 22. Ye are they (saith he) who have continued with me in my temptation.* It is an easie piece of friendship or discipleship, to continue with Christ at a feast, or at a full-Table; but in a temptation to continue with him, speaks a Disciple indeed. Some friends are like the Swallow, they come in the Summer and sing with you, but when it is Winter, cold and frost, then farewell, they must seek a warmer climate. These are summer friends; while the summer of comfort, the summer of riches, the summer of outward contentment lasteth, you cannot be rid of them: but if the winter come, the winter of trouble, and sorrow and poverty, and sickness, they are gone; they will not once look on you, they pass on the other side of the way, as the Levite did when he saw the man lie wounded and weltring in his blood, *Luke 10. 32. These are summer friends, not winter friends, not they.*

Secondly observe this, As it is an act and an argument of friendship to do thus, so it is likewise a duty to do thus; *It is a duty to mourn with those that mourn, and to visit those that are in affliction.* Many look upon it only as a complement, to visit their sad friends, we must look upon it as a duty. Christ puts it (*Mat. 25. 36.* as one of those visible acts of duty, upon which he will pronounce the blessing of that day,) *Come ye blessed; why? I was sick and ye visited me.* Christ is not sick in his person, he is in Heaven, where is no sin, and therefore no sickness shall ever enter: and indeed he never was sick in his person, when he was here upon the earth; Christ did not bear our personal infirmities, he bore only our natural infirmities: I know it is said, *he bore our sicknesses* (by compassion and by compensation) but he was not sick; Whereas then Christ saith, *I was sick*, he means sick in his members; And when he saith, *ye visited me*, he means his sick distressed servants; he takes it so kindly, when done to his, that he reckons it as done to himself: It is an act you see and an office of love, upon which Christ hath a special eye. The Apostle *James*, (*Chap. 1. 27.*) doth as it were put all Religion in this: It is such a fruit of Religion as doth evidence the truth of Religion, and therefore hath obtained not only the name of Religion, but is made the definition of Religion. *Pure Religion (saith he) and undefiled before God the Father, is this.* What is it? *To visit the fatherless and the widow in their affliction.* This is a definition from the effect: It is not put in generall, that to visit the fatherless and the



*the widow*, but to visit them *in their affliction*, is *pure Religion*; that is, this is a fruit, that which groweth up from the root of pure Religion: If pure Religion live in the heart, this will be a fruit in the life. Wherefore look not upon the visitation of a disconsolate friend, as a matter of Indifferency, but of duty; and do it not only for love, but for conscience.

Thirdly, The Text saith, *as soon as they heard, or when they heard of all the evil that was come upon Job, they came to mourn with him.* Then Observe.

*The very report of anothers suffering, should move us to mourn and suffer with him.* Report should bring us, when we do but hear of such a thing: It is very unwarrantable to judge or censure a friend upon report and hear-say; but a report is warrant enough to pity and pray for him, to visit and comfort him. *Remember them that are in bonds* (saith the Apostle,) *Heb. 13. 3. as bound with them:* Remember them. Remembrance is of things and persons which are absent; remember them, though you see them not, though absent from you, yet make their case as present; *be as bound with them, be as afflicted with them*, yea hasten into their presence. *Bear one anothers burthens*, Gal. 6. 2. *Rejoyce with them that rejoyce, and weep with them that weep*, Rom. 12. 5. *Be ye all of one mind, having compassion one of another*, 1 Pet. 3. 8. are Apostolical rules for, and tryals of Gospel-love. It was a sad condition that *David* was in; and it was a very sinfull condition that others about him were in, when he saith, *Psal. 69. 20. I looked for some to take pity, but there was none, and for comforters, but I found none.* But if it be sinfull not to ease (when it is in our power) the sorrows of others, how sinfull is it to add to their sorrow? Such *David* found (typing Christ in his sufferings) *who gave him gall for meat, and in his thirst they gave him vinegar to drink.* Thus the Lord complains of those Heathen by the Prophet *Zechary*, (*Zach. 1. 15.*) *I was but a little displeased with my people, and they helped forward the affliction.*

Again, If it be a duty to mourn over the afflictions of others; how exceeding sinfull is it to rejoyce at the afflictions of others? This was *Edoms* wickedness, reproved by the Prophet *Obadiah*, *vers. 12. Thou shouldst not have looked on the day of thy brother, in the day that he became a stranger: neither shouldst thou have rejoyced over the children of Judah, in the day of their affliction: neither shouldst thou have spoken proudly in the day of distress.*

We may further press this point, in reference unto the present condition of our brethren in many places of this Nation, in reference to the whole Nation of *Ireland*, yea of the whole Church of God: Are they not all-mourners? And if we are to mourn with private friends much more then with publick, with whole Kingdoms and Churches. We may bespeak all passengers in the language of the Prophet *Jeremy*, lamenting over the desolations of *Jerusalem*, *Is it nothing to you, all you, that pass by England, Ireland?* Is it nothing to you that travel, (though but in meditation) into the Churches of Christ in *Germany*? &c. We read of *Nehemiah*, Cap. 1. 4. when he heard the report of *Jerusalem's* desolation, though himself was far off at *Babylon*, though himself was rich and full, and prefer'd in the Court of that *Persian Monarch*, yet he mourned many days. And *Daniel*, (Cap. 10. 2.) mourned three full weeks, that is, one and twenty days together, over the distressed estate and condition of his people. *Jeremy* wisheth, *Oh that my head were a fountain of tears, that I might weep night and day for the slain of the daughter of my people!* Chap. 9. 1. We have had many slain, choyce ones slain; this should be matter of mourning to us. Take heed of such a spirit, as is reprov'd in those, *Amos 6. Who sate upon beds of Ivory, and stretched themselves upon their couches, who eat the lambs out of the flock, and the calves out of the midst of the stall: Who chaunted to the sound of the viol, and invented to themselves instruments of Musick like David, who drank wine in bowls, and anointed themselves with the chief ointments, but they were not grieved for the affliction of Joseph.* If ever that of *Solomon* were applicable, it is to such a time as this, (*Eccles. 2. 3.*) *I said of laughter, thou art mad, of all worldly laughter and outward mirth, what dost thou? if ever it were mad, now it is mad: Now sorrow is sobriety, and tears are in season.* No song so musical as that which is set to the highest strain of lamentation. I remember the Prophet *Elisha's* passion, when he foresaw evils that should be acted; he looked upon *Hazeel*, saith the Text, (*2 Kings 8. 11.*) and wept; and *Hazeel* said, *Why weepeth my Lord?* he replied, *Because I know of all the evill that thou wilt do unto the Children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword; and wilt dash their Children, and rip up their women with child.* This made him weep, he wept, because he saw blood and fire, murders and burnings in the face

face of *Hazael*; what would he have done then; if he had seen all fulfilled with his hand? Christ himself wept over *Jerusalem*, when he prophesied how the enemy should come, and cast a trench about it, and compass the City round, and keep them in on every side, &c. *Luke* 19. 43.. If Christ wept for the evils that were to come on others, how should we weep for the evils that are already come upon us? *Mine eye affecteth my heart*, saith lamenting *Jeremy* (*Lam.* 3. 51.) An eye of prophesie hath affected some hearts, and shall not an eye of sense affect ours? Our ears were smitten long ago, with sad messages out of *Germany*, out of the *Poland* and *Bohemia*: we were smitten nearer home by the reports of those inhumane butcheries, exercised upon our brethren in *Ireland*; We are now smitten at home; both ear and eye, the sword hath passed the Seas, and hath spilt Rivers, is like to spill a sea of blood out of our own bowels; for our brethren that have been slain, for our brethren that are in captivity, for our brethren that have been spoiled, let us mourn and lament with a brotherly lamentation. It is true; they ought (as those ancient Worthies) to suffer joyfully the spoiling of their goods; *Heb.* 10. 34. but we ought to grieve when they suffer the spoiling of their goods. It is an excellent spirit in them, to suffer it with joy; but it is a sinfull spirit in us, which rejoyceth, when they suffer. Some Trees keep their greenness and their leaves; winter and summer, let the time be what it will, hot or cold; they are all the fresh and green: Some spirits are like those hard-grained trees: but the spirit of a Christian should be like ordinary trees, which when winter cometh, cast their leaves, put off their beauty and bravery. The story saith of *Nero*, that when he had set the City of *Rome* on fire, he got him up to an high place, to behold the fire; and feed upon the flame; for there and then he sung songs of the destruction of *Troy*: To sing songs, to rejoyce in the midst of *Sions* afflictions, argues not a Christian, but a *Neronian* spirit. To shut up this point, let us prefer *Jerusalem* above our chiefest worldly joy; let us even resolve to enjoy nothing of the world, till we see *Jerusalem* a quiet habitation, and the joy of the whole earth. The wife of *Phineas*, *1 Sam.* 4. would not enjoy her son; (and that is the chiefest joy) because the Ark of God was taken. She enquires, where is the glory? as if she had said, you shew me a son, but can you shew me the glory? No, The glory is departed from *Israel*, for the Ark of God is taken. There is nothing in the world to be rejoyced in;

when God departs from us ; and there is but little , if any thing , to be rejoiced in , when Ordinances ( which are the signs of Gods presence , and the means of Communion with God ) are taken or departing from us .

Thirdly , These friends of *Iob* came to mourn with him ; they were not sent for ; they were not invited by letters or messengers , but they came of their own accord . Observe ,

*It becomes us well for the comforting of our friends , to prevent the invitation of our friends .* Some out of a kind of modesty ( that is the best we can say of it ) will not come to a troubled friend , unless they be sent for . I do assure you this , *it is good manners to be an unbidden guest at a house of mourning .*

Another thing I would offer to you from hence , is this ; It is said , that before they came , *they made an appointment to come , to mourn with him and to comfort him ;* you see they agreed upon their end , before they set a foot in the way . Note this then ;

*It is an excellent point of holy prudence , to be settled about our end , before we undertake or enter upon any action .* Some go about business , and they know not why ; they visit their friends , and they know not for what . That was justly called a confused assembly ( *Acts 19:32.* ) when the most part knew not wherefore they were come together . Though no man can know the end of his action , respecting the event , yet every wise man doth and ought to know the end of all his actions , in respect of his own intentment : His end is first intended , though it be lost , yet though it be not all attained . Observe further ,

*Wisdom doth not only propose an end , but a suitable end .* *Iob's* three friends proposed two of the most suitable ends that could be for such a business , *To mourn with him and to comfort him .* If a man were to visit or converse with a wicked man , it were good to say , I will go to counsell him , to convince him of his sin , to convert him from his sin . If I go to one who is full of doubts , it were best to say , I will go see , if I can settle and resolve him : *A suitable end is the beauty and grace of all our undertakings .*

Again , Consider the order and method of these two ends ; it is said , *they came to mourn with him , and to comfort him .* Comfort is the higher and the nobler end , the last and ultimate end in regard of man ; it is the end into which all actions are resolved , and all ends emptied at the last ; all the acts of holiness have a tendency unto joy ; all godly sorrow leads unto comfort ; Therefore the

the Apostle writes to his *Corinthians*, that he was not glad, because he had made them sorrowfull by an Epistle, but that they sorrowed so, as they might rejoyce. How was that? They sorrowed to repentance, their sorrow wrought *repentance unto salvation, not to be repented of*. But is there is no more in true repentance, but only this, that it is not to be repented of? Surely yes. For if there be joy in Heaven (Luke 15.) *over a repenting sinner*, then doubtless, there is abundant ground of joy on earth. If Angels rejoyce when a sinner repents, much more may the repenting sinner rejoyce. So then repentance, not to be repented of, is repentance greatly to be rejoyced in. *Repentance that brings not forth joy, is to be repented of*: We must mourn for all sorrows which end in sorrow; for sorrow is not good for its own sake, but for comforts sake: *Job's friends came not to mourn with him, that he might mourn, but they came to mourn with him, that he might be comforted*: To add sorrow unto sorrow, is to be swallowed up with sorrow; he sorrows rightly, that would be swallowed up with joy: You see the ends which these men proposed in coming to *Job*, *to mourn with him, and to comfort him*. Excellent ends both, and without all question they did propose and purpose them sincerely. They came to mourn with him; and they mourned; they came with hearts resolved to comfort him, but they did not comfort him, they did not attain that end; they could not attain it: Then Observe.

*That as the way of a man is not in himself, so much less is the end of a man in himself. The way of a man is not in himself*, saith the Prophet *Jeremy*, Cap. 10. 23. that is, a mans actions are not in his own power, he is not master of his own will, or of his own way. If a mans way be not in himself, much less is his end in himself, that is, in his own power, to have what end he pleaseth and proposeth: *Man proposeth, but God disposeth*. These friends came to comfort *Job*, but they did nothing less then comfort him: In stead of comforting, they afflicted him; which forced him to complain, *Miserable comforters are ye all*: And yet their errand was to comfort him.

Some indeed are of opinion, that they were false friends, that they came upon him with prejudic'd and inbitter'd spirits: but the preparatory circumstances, and manner of their coming, clears the uprightness of their intentions, and confutes that slander. Doubtless they came really to comfort him, and ease his sorrows,

and

and yet behold they doubled his sorrows, and proved a greater affliction to him than all the rest. *Iob* had nothing left him, but the integrity of his ways, and the uprightness of his heart; His estate was gone, his children were gone, his health was gone, his body was broken, he was undone quite, yet he had a heart full of integrity. And when *Satan* the enemy could not strip him of this, he sends his wife: First, to jeer him out of it, but he shakes her off quickly as a foolish woman; Secondly, he sends these friends, gravely and learnedly to dispute and beat him out of it, by dint of argument. O how long did these hang upon him, with many serious and weighty, with many pious and divine (much misapplied) discourses; he could not get rid of these, whose words were as drawn swords, often making his wounded soul bleed and breath out sad complaints; and yet they came to comfort him. *A mans heart* (saith *Solomon*, Prov. 16.9) *deviseth his way, but the Lord directeth his steps.* Man deviseth, but God directeth: He orders the actions and over-rules the ends of every creature: We can neither cut out our way, nor make up our conclusions, by our own strength or wisdom. And so much for the tenth verse, His friends visit, *They came unto him.*

I told you before, that the two following verses, do but set forth the particulars of the first end, *their mourning. They came to mourn with him:* Their mourning is expressed by many of those particular circumstances, observed in *Iobs* sorrow, c. 1. v. 20. therefore I shall not insist much upon them.

*And when they lifted up their eyes afar off they knew him not.*

This is the preface to the severall acts of their mourning.

*And when they lifted up their eyes.* To lift up the eyes, is a frequent Scripture phrase for seeing, *Gen.* 26. 63, 64. There is a reason in nature for it, man having a speciall nerve in the fabrick of the eye, by the motion of which the eye turns upward. I only offer that, because the same word is used for lifting up the voyce.

*Afar off.* Some hence infer, that *Iob* lay abroad; and they take this for a further argument, that he was put out of the City or house where he dwelt, as a Leper. But this *afar off*, might be within the compass of his own house, or in his Chamber; as if it had been said, as soon as they stepped into the place where he lay, and espied him in such a forlorn condition, they knew him not, though

though it be not improbable that he was sometime abroad for the benefit of the ayr, by reason of the filthiness of his disease; and so his friends might find him abroad. But that he was turned out of his house, is refused, *chap. 7. 13.* where he speaks of his bed, and of his couch: *When I say, my bed shall comfort me, my couch shall ease my complaint, &c.* that is, when I thought to find ease by lying down upon my bed, or leaning on my couch; therefore he had a house furnished with bed and couch.

*When they lift up their eyes afar off, they knew him not.* We need not take it absolutely, as if his disease had so disfigured him, that he could not be known to be the same man: For often in Scripture, that which is put as an absolute negative, is intended for a weak affirmative. It is said, (*John 1. 11.*) *When Christ came, he came to his own, and his own received him not;* there is an absolute negation, (yet it followeth,) *But to as many as received him, to them gave he power to become the sons of God.* His own received him not, yet some did receive him; some of his own kindred and Country did receive him; So that, *his own received him not*, is as if it had been said, few of his own received him, or he had but cold entertainment among his own. So *Hos. 9. 6.* *Ephraim is smitten, their root is dried up, they shall bear no fruit:* There is the sound of an absolute denial, yet the sence will bear a weak affirmation; for it followeth, *yea though they bring forth, yet I will slay the beloved fruit of their womb:* They may bring forth a few or some fruit perhaps, but I will destroy it. So here, *They knew him not*, that is, they could scarce discern him, or distinguish who he was, his disease and sores had so discolour'd or blotted out the lines and feature of his face, that they could not suddenly assure themselves, this was he. They stood as men amazed; What? is this Job? What a spectacle is here? How strangely is his visage changed, and his whole body disfigured? Such kind of doubting language, doubtless, pass'd amongst them. *When they saw him afar off, they knew him not.* The Prophet *Jeremy* observes the like, after the hard siege of *Jerusalem*, which caused him thus to lament, (*Chapter 4. 7, 8.*) *Her Nazarites were purer then snow, they were whiter then milk, they were more ruddy in body then Rubies, their pollishing was of Saphire:* But see the change; *Their visage is blacker then a coal, they are not known in the streets.* Famine had eaten up, not only their flesh, but their form, misery had altered their very complexion and visage; they

who shined before like Rubies and Saphires for colour and comeliness, were now dark as a coal, or dusky like ashes, they were not known to be the same men and women. It is said of Christ in his affliction, *Isai. 52. 14. That his visage was so marred, more then any man, and his form more then the sons of men.* Great afflictions change the very form, and utterly blast the beauty of the body. Sin doth so change the Soul, and disfigure the mind, it so deforms the spirit, and defaces the image at first stamp't upon it; that God saith, *I know you not*, you are not like the men that I made. But this is the comfort of a *Job*, of a godly man, that when his face is most deformed; his Soul is most beautified; and though a disease may disfigure him, so that his nearest friends know him not, yet God knows him still; No sickness can wear out the marks by which Christ knows thee. When thy face is blacker then a coal, he sees the face of thy Soul, shining like the face of an Angel. A person or a people are then in a woful condition indeed, when God shall say to them, as he did to those hypocritical professors, *Mat. 7. 23. Depart from me, I know ye not.* We may be in such a woful condition, that our friends and acquaintance coming to visit us, cannot know us; yet for the main, well enough, blessed enough at that time, beautiful in the eye, welcom into the presence of a glorious God.

*They knew him not. What then? Then they lifted up their voyce and wept.*

This is the first act of their mourning. And we may observe five acts of mourning here specified, whereof one is a natural act, and the other four are ceremonial. The natural act was this of weeping: *They lifted up their voyce and wept.* The ceremonial acts were these: First, *They rent every one his mantle.* Secondly, *They sprinkled dust upon their heads towards Heaven.* Thirdly, *They sat down with him on the ground seven days and seven nights.* The fourth ceremonial act was their silence, *And none spake a word unto him, for they saw that his grief was great.*

First, *They lifted up their voyce and wept.* The word is *Baca*, and from that the place *Judges 2. 5.* is called *Bochin*, where the people are said to lift up their voyce and weep, when the Angel reproved them. In *Psalms 84. 6.* we read of *the valley of Baca*, which some translate the valley of weeping; or the valley of tears; Others from *Baca*, a Mulberry-tree, the valley of Mulberry-trees, which being a dry place, the travellers to *Jerusalem* at the solemn

feasts



least, did so dig for water, that they made all as one Well.

Further, It is said, they did not only weep, but *they lifted up their voice and wept*. We may note two things in that phrase; First, the vehemency of their sorrow; as when a man doth lift up his voice and speak, he speaks vehemently. *Isai. 58. 3. Lift up thy voice like a Trumpet*, that is, speak with a loud and strong voice: so here, *They lifted up their voice and wept*, that is, they wept vehemently, they wept exceedingly. Secondly, To lift up the voice and weep, notes the easing of the mind in sorrow; for it is an ease to the mind burden'd and oppress'd with sorrow, to lift up the voice and weep; to cry out in sorrow, lets the strength of the sorrow out. We say, that sorrow which is included, strangles and stifles the spirit; sorrow kept in, is like fire kept in, more augmented: As *David* speaks, *Psalms 39.* concerning himself, *While I kept silence, even from good, my sorrow was stirred, my heart was hot within me; while I was musing, the fire burned.* His sorrow was increased, when he had not a vent for it: Silent mournings are the forest mournings; lifting up the voice, vents the sorrow. The Holy Ghost expresses great sorrow, by that of a woman in travel, crying out. To cry out, notes (I grant) great pain, and yet crying out is a lessening or mitigation of pain. It is observed, that the midwife seeing a travelling woman hold in, and conceal her pains, will bid her cry out. Some lift up their voice and weep, then they are not in pain, when they mourn not at all: There are Crocodiles tears, tears and voices too of dissimulation. *Ismael had tears in his eyes, and revenge in his heart, Jer. 41.* Others are in pain and mourn, when they lift not up their voice nor weep; Like one that hath a deadly wound, they bleed inwardly: But when there is the highest flood of sorrow in the heart, weeping will make an ebb, and you may let much of those waters (which are ready to drown the spirit) out at those sluices of the eyes. This is the first act, the natural act, *They lifted up their eyes*, and saw such a spectacle, as made them *lift up their voice and weep*.

There are four Ceremonial Acts.

First, *They rent every man his mantle*. We have spoken of that, when we opened the 20 verse of the former Chapter, together with the grounds of rending clothes, sorrow, indignation, &c. I shall refer you thither for further information in this point.

The second Ceremonial act of their sorrow was, *The sprinkling dust*

dust upon their heads toward Heaven. In the 20 verse of the former Chapter, Job shaved his head: Here is another Ceremony, *They sprinkled dust upon their heads*; And which is yet more considerable, *They sprinkled dust toward Heaven*: There were two ways of sprinkling dust. There was first a taking the dust and springling it upon the head barely; And then there was another way of taking the dust, and throwing it up in the ayr, and so letting it fall upon the head: This act was significative, it typed, that all things were full of sorrowful confusion, the Earth and the ayr were mingled, the Heavens also were cloudy and darkened, therefore they cast dust toward Heaven: For as by a stormy wind and tempest the dust is raised, which thickens the ayr, and obscures the Heavens; so by that act of casting or sprinkling dust in the ayr, stormy, tempestuous and troublefom times were signified. In the Acts (Chap. 22. 23.) those wretched Jews to whom Paul preached, being vexed and enraged, *cryed out, and casting off their clothes, threw dust into the ayr*: Their action had this voyce in it; This man hath, or will, if let alone, fill all the world with trouble, and disturb the peace of Nations. This they expresse (together with their own rage) by throwing dust into the ayr. It was a judgment, which God threatened his people with, that he would make the rain of their Land dust, Deut. 28. 24. And when men make it rain dust, by sprinkling it towards Heaven, it shewed great trouble or judgment upon themselves, or upon their Land. Further, the sprinkling of dust upon the head, was a *memento* of mortality. They put dust to dust, that man might remember himself to be but dust.

*And they sate with him upon the ground seven days and seven nights.* Here is the third Ceremonial act of their sorrow. In the 20 verse of the former Chapter it is said, *Job fell upon the ground*, these sate upon the ground; As falling, so sitting upon the ground, is the posture of a mourner, of a mourner greatly humbling himself under the hand of God, and the sense of his own or other mens afflictions. When God lays us low, he can lay us lower, and therefore it is best for us to lay our selves as low as we can; so doth he, who sits upon the ground, if his heart sit down with him too. It is possible for the body to lie groveling upon the Earth, when the spirit is nestling among the stars: not in faith, as the Saints do, but in pride, as Lucifer did, Isai. 14. 13. How ever, he either is, or appears to be humbled to the lowest, and emptied

emptied to the full, of wordly comforts, who, with *Job's* friends, sits down upon the ground; especially, if he sit long there, as *Job's* friends did, *seven days and seven nights*. The time seems almost incredible. How could they hold out to sit so long? or how could *Job*, a sick and diseased man? For it is said, *They sat down with him seven days &c.* I answer, We need not interpret it for seven continued days and nights, without any intermission: it is frequent in Scripture to put a part, especially a greater part, for the whole; that which is often done, is said to be always done; as *Luke 24. 53. The Disciples were continually in the Temple, praising and blessing God*: And *Luke 2. 37.* it is said, That *Anna the Prophetess departed not from the Temple, but served God night and day*: Not that she was there without any intermission, but the greatest part of night and day, or at the usual time both of night and day: *Paul* testifies before the Church of *Ephesus*, that by the space of three years, he ceased not to warn every one night and day with his tears, *Acts 2. 31.* Did he therefore actually preach three years night and day without intermission? That had been a long Sermon indeed. Then his meaning is but this, that in those three years he watched and made use of all possible opportunities, both by night and by day, to preach the Gospel: So we may understand it here, *they sat down seven days and seven nights*, that is, a great part of seven days and seven nights, or all the time of those seven days and seven nights which were fitting for such a visit.

*Origen* will have it, seven nights and seven days without intermission; In maintenance of which assertion, he saith, they were preserved by miracle, without sleep and without meat, all that time. But here is plain truth, without a miracle.

Secondly, Whereas it is said, *seven days and seven nights*; we may note further, that the number seven (as other numbers) may be understood indefinitely, a certain time being put for an uncertain; as *Ier. 15. 9.* the Prophet saith, *She that hath born seven* (that is, many children) *languisheth*: And *Eccles. 2. 7.* *Give a portion to seven*, that is, to many. Thus we may interpret it here, *they sat down seven days and seven nights*, that is, many days and many nights; as it is express of *Nehemiah*, Chap. 1. 4. That when he heard of the calamity of *Jerusalem*, he mourned many days.

Thirdly, We may take it strictly, for seven precise days and

nights, and then it refers to the Ceremony of mourning for the dead; it was a custom to mourn seven days for the dead: *Iobs* friends looked upon him as a dead man, and so they mourned for him according to the manner of mourning for the dead. *Joseph* made a mourning for his Father *Jacob* seven days, *Genes.* 50. 10. We have the like time of mourning mentioned, *1 Sam.* 31. 13. The time of mourning varied both in times and places. The *Egyptians* mourned for *Jacob* threescore and ten days, *Gen.* 50. 3. The *Israelites* mourned for *Moses* thirty days, *Deut.* 34. 8. which custom of mourning thirty days for the dead, continued long after among the Jews: For *Josephus* reports, that when the Jews thought he had been killed, they mourned thirty days for him. So that we may take it here precisely for seven days and seven nights, and refer it to the custom of mourning for the dead, or in cases of extream sorrow among that people. It followeth:

*Josephus, l. 1.  
de bello Jud.  
c. 15.*

*And none spake a word unto him.* This is the fourth Ceremony of their mourning, their silence. *In great mournings, silence makes up their solemnity.* So *Lam.* 2. 10. these are joyned together, *The Elders of the daughters of Zion sit upon the ground,* there is the former Ceremony, *and kept silence.* Now whereas it is said, they *kept silence*; we need not understand it so strictly, as if for seven days and seven nights they never spake a word. It is usual likewise in all languages, and very frequent in Scripture, that what is but seldom done, or done but a little, is said not to be done at all; as in *Acts* 27. 33. *Paul* saith of those that were in the Ship, *That for fourteen days they had fasted, having taken nothing*; a thing beyond the strength of man, take it strictly, to fast fourteen days, taking nothing. But it is usual to say, that is not done at all, which is but a little done; *They took nothing to eat,* that is, they took very sparingly, they did eat only so much as would, according to our language, keep life and Soul together. In *Isaiah* 20. 3. it is said, that *Isaiah walked naked and barefoot for three years*: Now it cannot be conceived, that the Prophet walked, as we say, stark naked, for three years together; He is said to walk naked, because he had not such or so much clothing as formerly and usually he had worn. So here, they spake not a word to him, that is, they did not speak much, they spake very little to him; Or secondly thus, Restrictively to the matter, they spake not a word, by way of dispute or argument (which was the

the business they fell upon afterward) either to convince him or reprove him.

The reason of this fourth ceremonial act of mourning, their silence, is added in the last words of the Chapter, *For they saw that his grief was very great.*

The word here used for grief, though it had been alone without any Epethite to heighten the sense, notes a very intensive, a deep and great sorrow : And it is put sometimes for grief and sorrow arising from the pain of the body ; and sometimes for grief and sorrow of mind : Now here I conceive it may carry both senses ; they saw that the grief and pain of his body was very great, his body was in a woful plight ; and they saw that his spirit was much perplexed too, his mind was troubled. But if this word alone signifies as it were all degrees, and all kinds of sorrow, then consider both the variety of kind, and intention of degrees, collected in *Jobs* sorrows, which a word so comprehensive is not sufficient to express ; the aid of two other words is called in to help out our conception of his sorrows : *They saw his grief*, they saw *his grief was great* ; yet you have not all, *They saw his grief was very great*, exceeding great ; this aggravates his grief, and winds up his sorrow to the highest ; as if now the affliction were grown to a full stature : God threatens *Babylon*, *Isai. 47. 9. These two things shall come upon thee in a moment, in one day ; the loss of children and widowhood, these things shall come upon thee in their perfection.* Sometimes imperfect Judgments are upon a people or a person ; they are as it were Infant Judgments, Judgments beginning ; anon they grow to a greater height, and anon they come to a perfect stature, to be mighty ones, giantly Judgments : at that time God had even brought *Jobs* affliction to its perfection, and his grief was proportionable, very great : For this reason his friends kept silence ; this reason hath an influence on all the acts of their sorrow, but especially upon this, their keeping silence ; *For they saw his grief was very great.*

From these ceremonial acts of sorrow, I have observed divers things heretofore : Now take one thing in general, *That great sufferings call us to, and warrant us in solemn mournings.* *Jobs* friends do not only mourn, but they mourn as it were in state ; there is a kind of magnificence in mourning, a pomp in mourning ; I approve not a proud pomp, but an humble pomp ; they mourn you see with all the formalities of mourning : so it

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becometh us sometimes ; as great mercies call for great rejoycings, so great afflictions call for great lamentings. There is a decency in it, when our affections keep pace with the dispensations of God, whether they be mercies or judgments, comforts or afflictions.

Secondly, Forasmuch as *Jobs* friends, seeing his sorrow to be thus *very great*, kept silence ; Observe,

*That in great, in overwhelming sorrows, the mind is unfit to receive and take in comfort.* When grief is very great, words give little ease, precious words are wasted and thrown away, comfort it self is a trouble in the greatness and height of trouble. I am sure a mind full charg'd with sorrow, hath no room for comfort, is not at leisure for counsel. It is a profitable Rule in visiting friends that are sick, or in distress ; when you see them in extremity of pain of body, or in extremity of anguish and trouble of spirit, keep silence, wait a while. Let the waters asswage a little, and the winds fall before you meddle : Let them come to themselves before you move them. As sudden anger, so sudden sorrow is a kind of Phrensie : *No wise Physician will give a medicine in a fit* : The body must settle before it is fit for physick, and so must the mind too ; silence is as good as physick in some distempers both of mind and body. A talkative comforter is another disease to a sick man ; unseasonable counsel is a wound in stead of a plaister, and in stead of healing, tortures the Patient. It is as high a point of prudence to know when, as to know what to advise a distressed friend. *Solomon* tells us in general, (*Eccles. 3. 7.*) *There is a time to keep silence, and a time to speak* : Let me advise this for one particular time or season to keep silence, namely the extremity and height of trouble. The Prophet *Amos*, c. 5. 13. speaks of a time, wherein the prudent shall be silent ; and he shews us why, *in that time the prudent shall keep silence, for it is an evil time*. Some interpret this as an addition to the common calamity of those times : They should be so evil, that wise men would hold their peace. The Apostle prophecies of such times, wherein men *will not endure sound doctrine* (*2 Tim. 4. 3.*) *in Religion*. And such times may be, wherein men will not endure sound doctrine in Policy. Then the prudent hold their peace, and none speak but fools or flatterers, such times make the quickest market for their sophisticated wares, no other will go off : Such are very evil times, and this is a sore judgment upon those times. There is hope

*Eliam taciturnitas ipsa medicina est.* Ambrosius in *Plat.* 37

*Consolator loquax novum morbum agroti est. Velox in sermonibus magnus vulnerat.*

hope of good when wise men speak : A word from their mouths may cure and deliver a Nation. Yet I conceive that this Text of *Amos* may be understood as a description of a wise mans duty , at least of his property , in some high and great distempers upon a people. He sees them incapable of counsell , to give them good advice , is (at that present) but the casting of pearls before Swine , all is lost and undervalued , if not trampled on : Yea he sees , that the more he labours to reform , the more he enrages them ; therefore till this fit be over , prudence teacheth him to keep silence.

Thus also it is , private persons in regard of the evils they endure they cannot endure faithfull counsell in such an evil day upon any private person , let the prudent keep silence , and wait for an opportunity , which may open a passage to let in their reproofs , or directions , or consolations , with a taking advantage into the hearts of their afflicted friends and brethren. The Prophet *Isaiah* seeing the troubles approaching *Jerusalem* , resolves to take his fill of mourning. *Therefore said I, look away from me, I will weep bitterly, labour not to comfort me,* Chap. 22. 4. He either thought that the beholders would faint to see him , and therefore saith , *look away from me* ; or that seeing him , they would say , he fainted , and so would be giving him comfort ; that therefore his sorrow might have full scope : He saith , *Look away from me, I will weep bitterly, labour not to comfort me.* When a man is resolved to mourn , let him mourn , your advise may anger him , but it will not help him : Let sorrow have its way a while , and that will make way for comfort.

We have thus far carried on the sad story of *Jobs* visitation , his grief is now come to the height , *It is very great.* We have also seen his friends visit , with a double intendment , *both to mourn with him, and to comfort him.* We have seen them mourning , they fully reacht that end. We leave them now silent , waiting for a time to attempt and accomplish the other end : they miserably failed in that , it was to comfort him , *but they proved miserable comforters :* Which in the progress and process of this book , will receive a large and full discovery.

## J O B 3. 1, 2, 3, &amp;c.

Verse 1. *After this Job opened his mouth, and cursed his day.*

*And Job spake and said,*

*Let the day perish wherein I was born, and the night, wherein it was said, There is a manchild conceived, &c.*



THE former Chapter concluded with the astonishment and silence of *Job's* three friends: This Chapter beginneth with an astonishing speech of *Job*. We may be as much amazed at what *Job* spake, as we were at their silence; And there appears the same reason of both: namely, *the greatness of his grief*. They saw his grief so great, that they forbore to speak; *Job* feelth his grief so great, that he cannot longer forbear to speak; it must have a vent, *After this* (saith the Text) *Job opened his mouth*. Why, *Job* had opened his mouth before, he had spoken twice since he was encompassed with those sorrows. True; But *Job* never opened his mouth as now; he opened his mouth before, to justify and to bless his God; now he openeth his mouth to accuse, and *curse his day*, and therefore the Chapter may well begin with, *After this Job opened his mouth*, he never spake in this manner before: For he no sooner opened his mouth, but he *curst his day*.

The argument and subject of the whole Chapter, is contained in this first verse, *the cursing of his day*; and concerning this, the Chapter holdeth forth three things most considerable. There are three particulars belonging unto this Chapter.

First, the Matter and the Manner of this Curse; what it is, and how express: *Job* pronounceth a curse upon his day, and unfolds the curse; he unfolds it with much Rhetorick and strains of eloquence: *Troubles will make a man Rhetoricall*. *Job* (as it were) calls up all his spirits, whets his wit, and heightens his invention,



vention, to prepare a proper curse for his day. This he doth from this first verse to the end of the nineteenth.

Secondly, in this Chapter *Job* holds forth to us, the ground or reason of this curse: *He is full of passion, but his passion is rational.* He curseth, but he shews you why. This reason (with some occasional intermixtures) is demonstrated from the ninth to the end of the nineteenth verse. If I am asked a reason of my anger, why I am so bitter against my day, This is the account I give, *Because it shut not up my mothers womb, &c.*

Thirdly, we have an inforcement of this curse upon his day, by a vehement expostulation, against the lengthning and continuance of his days. He complained in the beginning of the Chapter, that ever he had a day, and now he complains as much that he hath any more days. He wonders why his life began, and he is troubled because it doth not end. *Wherefore is light given to him that is in misery?* &c. This expostulation concludes the Chapter.

The nine former verses contain the first division of the Chapter, *Jobs* curse upon his day, both the matter and the manner of the Curse.

We have this curse, first pronounced upon his day in generall, *Then Job opened his mouth, and cursed his day.*

Secondly, he fixes a curse upon his day, in the severall parts of it. Take a naturall day, for the space of 24. hours, and then it consisteth of two parts, of day and night, light and darkness. According to which division the curse runs, vers. 3. *Let the day perish wherein I was born, and the night wherein it was said, a man-child is conceived.*

Thirdly, he pronounceth a special proper curse upon each part of his day. Take the day for the light, for that space between Sun-rising and Sun-set. He curses that, vers. 4. and 5. *Let that day be darkness, let not God regard it from above, neither let the light shine upon it, &c.*

Then follows a curse upon the night, in the 6, 7, and 8. verses, *As for that night, let darkness seize upon it, let it not be joyed unto the days of the year, &c.*

So then *Job* pronounceth this curse, first in generall against his day.

Secondly, he divides the curse upon the severall parts of the day.

Thirdly, he fastens a special curse upon each part.

You see how accurate, how exact *Iabs* sorrows have made him.

We will begin with that which is first here, the cursing of his day in general, contained in the first verse. *Then Job opened his mouth, or after this Job opened his mouth and cursed his day.*

*Then, or After this*, hath a double reference.

First, after the seven days silence, after his friends had sat by him so long upon the ground, neither moving question, nor administering a word of consolation, *then Job opened his mouth.* Or secondly,

*After this*, That is, After his sorrows were (as it were) boyled up to the height, and began a little to remit, so as he could breathe, recollect himself and consider, in what condition he was.

*After this*, After there was some allay, some ebb and fall of his over-flowing sorrows, then he breaks forth in these words. **Sorrow doth sometimes not only oppress the spirit, but stop the mouth,**

*I am so troubled that I cannot speak*, saith David, Psal. 77. 4. That, he could not speak for trouble, speaks the greatness of his trouble.

Plenty of sorrow makes a scarcity of words: Hence sometimes the Saints in great afflictions and grief of mind, pray and cry much to God, when they speak little. *Hanna continued praying before the*

*Lord, (2 Sam. 1. 12: Eli) the High-Priest marked her mouth (saith the Text.) Now Hanna, she spake in her heart; only her lip moved, but her voice was not heard.* Would you know why in so much praying, there was no speaking; why her heart spake, and not her tongue. Her self gives the reason at the fifteenth verse. *I am a*

*Woman of a sorrowfull spirit.* And verse 16. *Out of the abundance of my complaint and grief, have I spoken hitherto.* (i. e. not with my lips, but with my heart. All which is given us at the tenth verse; *She was in bitterness of soul and prayed unto the Lord, and wept sore.* Thus it was with *Ioh.* Sorrow silenced him, Sorrow in the height caused that high silence, but as soon as that allwaged, *Then he opened his mouth and spake.*

A man cannot speak till he open his mouth, yet to open the mouth and speak, is more then to speak.

First, to open the mouth and speak, is to speak with a loud or clear voice; as he that speaks softly, is said to speak in his throat. Or as they who have familiar spirits, or wizards, are said to peep and to mutter, *Isa. 8. 19.* A witch or wizard, is called there and in other places of Scripture (*Levit. 20. 27. Dent. 18. 11.*)

Cure leues lo-  
quantur, ingen-  
tes siupent.  
Vehementiam  
doloris expri-  
mit, quod dicit  
se non esse lock-  
tum; Musc. in  
psal. 77. 4.

Altum silenti-  
um.

*Ob*, which signifieth a bottle or bladder, because such being possessed or acted by an evil spirit, spake with a hollow voyce as out of a bottle, and (as some affirm) with swollen bellies; From which manner of utterance, the Greeks call them *Belly-speakers*. And *Iunius*, upon that 8. of *Isa.* 19 apprehends this as a description of those Hell-prophets, in opposition to the true Prophets, who used to speak with a clear, loud, distinct voyce: Or as *Iob* here, to open their mouths and speak. Eryas equi-  
Sol.

Secondly, *To open the mouth and speak*, is as much as to say, he spake with his mouth; And there is an elegancy in that; as in those like expressions. *I heard it with mine ears*, that is, I did certainly hear it, or I did fully hear it. *I saw it with mine eyes*, that is, I am sure I saw it. So the Scripture saith, *We are bought with a price*, 1. Cor. 6. 20. A thing cannot be bought, but with a price, there must be some price or other, either mony or monyworth, somewhat answering the intrinick value of every thing that is bought; but to shew that we are bought with a full price, that Christ did not compound our debt with his Father, but paid the uttermost farthing, it is said, *We are bought with a price*. So the Prophet *Malachy* tells the sacrilegious Jews, *Ye are cursed with a curse*, ch. 3. 9. A man cannot be cursed but with a curse, but to shew the greatness of the curse, he saith, *ye are cursed with a curse*. So here, *Iob* opened his mouth and spake, or opened his mouth and cursed, that is, he cursed his day greatly, even with a bitter and grievous curse. *He cursed it* (as he said) *to purpose*. Thus to shew the excellency of Christs Doctrine, that his was *A Sermon of Sermons*, And he the Messenger, the Interpreter, *the One of a Thousand*, yea *the One of All the Thousands that ever shewed to man his uprightness*: The Gospel saith, *Mat. 5. 1.* *When he saw a great multitude, he opened his mouth and spake*. Hence, quis loquitur  
ex impetu pas-  
sionis, non ipse  
aperit os suum,  
sed passione agit-  
tur ad loquen-  
dum, non enim  
per passionem  
nostri actus.

In the third place, *To open the mouth and speak*, is to speak upon mature deliberation, to speak considerately, prudently, punctually, to speak elegantly, to speak orderly, to speak the words of truth and soberness. A fool is said to speak with an open mouth: But a wise man openeth his mouth and speaks. A wise godly man hath his tongue at his command, but a fools tongue commands him: His tongue runs faster then his wit, as we say. *A fools mouth* (as *Solomon* tells us, *Prov. 15. 2.*) *pooreth out foolishness*: Their mouths are always open; and therefore they.

*Figurate enim  
& scite dicta  
Parabole vo-  
cantur, quia  
authoritatem  
habent & in  
sermone domi-  
nantur.*

cannot be said to open their mouths: A fool hath not a door to his mouth (therefore also he cannot be said to open his mouth) much less hath he a lock and a key, a bolt or a bar to his mouth: but a wise man hath a door to his mouth, yea his mouth is locked with wisdoms key, and that unlocks it. *I will open my mouth* (saith the Psalmist, *Psal. 78. 2.*) *in a Parable.* Parables are the speeches of wise men, yea they are the extracts and Spirits of wisdom. The Hebrew word signifies to rule or have authority: because such speeches come upon us with authority, and subdue our reason by the weight of theirs. Now when he is about to speak Parables, he saith, *I will open my mouth.* When Wisdom calls for audience and obedience, *Prov. 8. 6.* she saith, *Hear, for I will speak of excellent things, and the opening of my lips shall be right things.* David invokes God to open his mouth, when he would shew forth that excellent thing, the *praise of God*, *Psal. 51. 15.* God opens not the mouth of a fool, neither doth a fool open his mouth and speak, but his speech opens his mouth.

But did *Job* open his mouth in this sense wisely and discreetly? did he well to be so angry with his day? spake he wisely in cursing his day? I answer, though there was much passion in this speech, yet *Job* spake out of much deliberation, he considered what to speak before he spake. A man may speak with much passion, and yet speak out of much deliberation, and so did *Job* here; in that long silence he was learning what to speak. And as there was much heat of passion, so there was much light of wisdom in what he spake.

Fourthly, *To open the mouth and speak,* is to speak boldly and confidently, to speak with freedom and liberty of speech; (as the Greek word signifies) to speak all a mans minde, without fear or favour of any man. *Prov. 31. 8. 9.* *Open thy mouth for the dumb, open thy mouth, judg righteousness, &c.* that is, be bold for those that are poor and dare not appear themselves, speak thou aloud for the dumb, and freely for those that cannot plead their own cause, or make out their own innocence. The Apostle begs of the *Ephesians*, *Chap. 6. 19.* that they would pray, that utterance might be given him, that he might open his mouth boldly, to make known the mystery of the Gospel: and neither fear the faces of men, nor conceal the truth of God.

You see then by the opening of this expression, there was more then bare speaking meant, when *Job* opened his mouth and spake; When

*Παρησια λω-  
λιν.  
Job 7. 26.  
Ex παν omne  
εγενισθη, Et io,  
quum quis om-  
ne id. dicit quod fiant,  
ad rem pertinet,  
nihil veritus  
offensore  
eorum quibus-  
cum loquitur.*

When a wife and a holy man opens his mouth, you may look for more then words, even the treasures of wisdom and of knowledge.

Let us now examine what treasure we can make of those words which *Job* spake, when he opened his mouth.

*He opened his mouth, and cursed his day.*

But is there any treasure in a curse? except that which the Apostle speaks of, as the fruit of Gods abused patience, *Rom. 2. 5. A treasure of wrath.* Or did *Iob* deliberate for a curse? was he moulding and fashioning so deform'd an issue as this in his thoughts so long? Yes, saith the Text, *he opened his mouth, and cursed his day.*

The word here used, *to Curse*, is not the word which we have met with so often in the two former Chapters: where Satan undertook that *Iob* would curse his God. That word, in its native sense, signifies to blefs. But here when *Iob* curseth his day, a word is used which hath neither name nor shadow of a blessing: And it is derived from a root which signifieth a thing that is light, move-  
able or unsetled. And so by a Metaphor, it signifies any thing or person which we despise, contemn and slight, or the act of despising and cursing; and the reason of it is, because those things which we despise, contemn or curse, we look upon as light things, trivial, or vain, or hurtfull: On the contrary, the word in the

קלל  
Levis aut nullius powderis fuit; per metaphoram; levis viliu contemp-  
tus fuit in Piel.

Hebrew for honour and glory, comes from a root which signifieth heavy or ponderous; because that which we honour and respect, we look upon it as a thing that hath weight and substance in it: And the Apostle calls that most glorious estate of the Saints in Heaven, *a weight of glory*, *2 Cor. 4. 17.* The opposite word which we have in the Text, is frequently translated, to despise or contemn, and likewise to curse and blaspheme: and doth properly signify such a cursing, as arises from the contempt, or light esteem, which we have of a thing or person. So we have the word clearly used, *Levit. 20. 9. Every one that curseth his father or his mother*; Now observe, cursing of the father or mother, it is directly opposed to the fifth Commandment, which saith, *Thou shalt honour thy Father and thy Mother*, thou shalt look upon thy father and thy mother as upon persons of weight and honour; whom thou art bound to reverence and esteem; so that to curse the father or mother, is to account them vile and contemptible. The same word expresses,

קלל  
male dixit; blasphemavit.  
כבד  
Kal significat grave esse sine ingravescente; et in Piel honorare, quia quos honoramus non habemus livet aut viles; sed eorum honoris suscipimus Rivetus.

that vilanous act of *Shimei*, 2 Sam. 16. 15. *Who came forth and cursed David still as he came.* That act was alike opposite both to the rule and word of the fifth Commandment, which saith, *honour thy father*, &c. taking in the civill father as well as the naturall: *Shimei's* cursing *David*, lightly esteemed *David*, he did not look upon him, in or according to the weightiness and honour of his Kingly person, or of his Kingly Office, *a King is a weighty person, a Crown is a weighty thing*, *Shimei* despised and so cursed both. Sometimes the word is translated directly to despise: I will give you two Texts for that, *Gen. 16. 4. When Hagar saw she had conceived, her Mistress was despised in her eyes*, (it is the same word with that used here for cursing,) the meaning is, she did lightly esteem her Mistress; Thus she thought, now shall I have the honour of raising *Abrahams* family; now I am at least as good a woman as my Mistress, thus she despised *Sarah*. Again, 1 *Samuel* 2. 30. where the Lord saith concerning *Eli's* sons, *Them that honour me I will honour, and they that despise me, shall be lightly esteemed.* I will make little account of them that make little account of me, and woe be to those (though all the World honour them) whom God despiseth: That man loses more then honour, whom God doth not honour: And they who deny God his honour, deny him all good, and offer him all evill; such a despising of God, is a cursing of God.

Further, To curse (if we consider it in the nature of the thing, and not strictly in the literall sense of the word) is to wish evill to a thing or person; This also is the meaning of the curse in this place; for when *Iob* explains this curse in the parts of it, he doth (as it were) with wonderfull art and skill, gather-together whatsoever may be thought the evill of a day, or the evill of a night, and calls it up, to seize upon them. A curse, or to curse, virtually contains in it all evill; As a blessing, or to bless, contains in it virtually all good. Every mercy we enjoy, is a blessing specified; And so an evill that falls upon man, (as Sword, Famine, Pestilence &c.) is a curse specified; Howsoever possibly those things which are in their nature evill, and in their matter a curse, may be qualified (in reference unto some person) into a blessing. But take a curse properly, and it containeth all evill, and only evill in it. Therefore as when God had given the world an *esse*, a being, that he might give it, a *bene esse*, a well being, he adds to the work of Creation, the word of benediction, *And God blessed them, and said*

said unto them, *be fruitful, &c. Gen. 1. 22. 28.* So afterward when man had sinned, and the Lord intended to leave the world groaning under part of those evils which sin had brought upon it, he wraps up all in the word of a curse, *Cursed be the ground for thy sake, &c. Gen. 3. 17.* So then when Job curseth his day, he wisheth all the evil to it, that a day is capable of. *And Job opened his mouth and cursed his day.*

But, what was this day that Job was so angry with it? and that his passion doth so burn against it?

The Text speaks indefinitely, *Job cursed his day.*

Some understand it of the day of his present suffering, he cursed the day on which such troubles befell him: And we find sometimes in Scripture, that a day put thus alone, is an evil or a troublesome day; As in the twelfth verse of the Prophecy of Obadiah, the Lord rebukes the children of Edom thus, *Thou shouldest not have looked on the day of thy brother*, that is, the day of thy brother Jacobs sufferings; the day wherein I had him under my rod and afflicted him. So the day of the Lord, is the day of the Lords anger, when he pours wrath and trouble upon the earth. *Isa. 2. 12. The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.* The day of the Lord, or the day of a man undetermined, often signifies an evil day.

But here we may rather understand it for that day which was as the occasion, or for the occasion all day of all Jobs troubles, and that was his birth-day; If his birth-day had been prevented, all his troublesome days had been prevented, therefore he falls out with that, as himself explains it, verse 3. *Let the day perish* (saith he here) *wherein I was born, and the night in which it was said, there is a man-child conceived.* It is usual to call a mans birth-day his day, so the Scripture is conceived to speak, *Hes. 7. 5. In the day of our King, the Princes have made him sick with bottles of wine;* That is on his birth-day, which among Princes is commonly solemnized with feasting: As we read of *Pharaoh* and of *Herod*. So then, the day is his birth-day, the day of his nativity: which some take precisely, for the day upon which he was born; and others more largely, for the annual return of that day; as if he had laid in a curse for a day, whensoever or how often soever it should return in the years of his life.

A little further to clear the sense of this curse, let us consider the



whole matter as we have considered the words. There are two or three questions, which being debated and resolved, will give light to this context.

*Iob* you see takes upon him to curse, First, it may be questioned whether a curse be in the power of man or no? Can a man curse persons or things?

Surely blessings and cursings are both in the hand of God, whether we respect persons or things. There is a ministerial curse, and a ministerial blessing in the power of man: but it is not in the power of any man, magisterially to make any thing or person blessed, or to make any thing or person accursed. It was a great brag which *Balaak* made of *Balaam*, (*Numb. 22. 6.*) *I wore* (saith he) *that he whom thou bledest is blessed, and he whom thou cursest is cursed.* He thought he had the curse in his command, he could curse whom he pleased, and what he pleased; and when he pleased, but he was deceived; he reckoned beyond his strength, and beyond the strength of a creature. What the Apostle speaks in another case concerning the ministry of the word, *Paul may plant, and Apollos may water, but it is God that giveth the increase*, is as true in this; one man may plant a curse, and another man may water it with a hearty wish that it may grow, but it is God only that giveth the increase of evil, and the decrease of good. Curses are not in the power of any creature, if they were, we should have a miserable world quickly. How many should we see daily blasted with the breath of malicious execrations? *Some months are full of cursing, Psal. 10. 7. They love cursing, they cloath themselves with cursing, as with a garment, Psal. 109. 17, 18. Cursing* As one of the *Ancients complained in his time* is now made the common weapon of anger, and wrath wishes that evil, which (because of weakness) it cannot work. If cursing could have done it, we had not been a people at this day. How often hath *Balaak* (out of fear or envy at our prosperity) sent to *Balaam* (I mean the false Prophet that dwells on the seven hills) Come curse *Israel*; come curse *England*, how often hath that *Balaam* curs'd our *Israel*? We have heard of his Anniversary Anathema's, wherein this Church and State have been struck with the thunder and lightning of his Papal curse. But the curse causeless (saith *Solomon*) shall not come. And we may say to *England* as *Moses* did to *Israel* concerning *Balaams* curse, *Deut. 23. 5. Nevertheless the Lord thy God would not hearken unto Balaam: But the Lord thy God turn-*

*Prima semper  
ivorum tela  
sunt maledicta,  
ex qua non  
possimus imbe-  
cilles, optamus  
irari. Votis  
malis pro armis  
utimur. Salvi-  
an. l. 3. de  
gubern.*



ed the curse into a blessing unto thee; because the Lord thy God loved thee. And what David prayed about Shimei's curse, we have seen come to pass: *The Lord hath requited us good for his cursing*, 2 Sam. 16. 12. We have far greater cause to fear the blessing of Rome, then the curse of Rome: But to return. The result of all is this; *When God pronounceth a curse, he makes it to be a curse; man at the worst, can but wish a curse and pronounce it.* Man, is but the Minister, God is the Master of the curse, God can inflict it, man can but think or wish it.

Another thing here questionable is, Whether it be lawfull to curse the creature? *Job* curseth his day; The rule of the Apostle is, Rom. 12. 4. *Bless and curse not.*

In some cases, to curse is Gods command and our duty, and then we are Gods Ministers for wrath against the wicked. Many times man (though forbidden) curses, then it is his sin, and he is Satans Minister for evil against his brother.

There are some cases wherein we may curse. When the Patriark *Jacob* was upon his death-bed, and bed of blessing, yet he pronounced a curse upon the rage and anger of his two sons *Simeon* and *Levi*, Gen. 49. 7. *Curst be their anger for it was fierce, and their wrath for it was cruell. I will divide them in Jacob, and scatter them in Israel.* We may curse the plots and counsels of wicked men, enemies of Christ and of his people: we may curse the persons of wicked men, as implacable enemies of Christ, and of his people; So *David* more then once in the Book of *Psalms*, yet it is to be considered, that some of those *Psalms* are Prophecies of a curse, not pronunciations of a curse. And in all lawfull cursings we must observe these two rules. First, To aim the curse at the destruction of the sin, not of the sinner. Secondly, Where the sinner appears incorrigible, yet to desire the clearing up of Gods Justice in punishing, not the punishment it self. To curse any thing or person passionately, is infirmity: To curse any thing or person maliciously, is gross impiety.

There is a third doubt, the resolving of which will further clear the Scripture to us, that is, Whether a day be an object capable of a curse or no? It is a question moved by the School-men, whether a blessing and a curse do belong to any but a reasonable creature? or whether any thing else be a subject capable of a blessing or a curse? And they resolve it, that nothing is properly the subject of blessing and cursing, but a reasonable creature. Therefore a day

Aquin. 22, 2. 76. Art. 2. 9.

Remedialis vol. maledictio.

Proprie ad il-  
lam rem perti-  
net cui potest  
aliquid bene vel  
male contingere,  
seu rationalis  
creature, Crea-  
tura autem  
irrationalis  
libus, bonum  
vel malum di-  
citur contingere  
in ordine ad  
creaturam rati-  
onalem, propter  
quam sunt,  
Aquinas, ubi  
supra.

which is a part of time, is in it self incapable of a curse; Those things only are capable of penall evils which are capable of morall evils; A day is not, cannot be morally evill, though there be many morall evils acted in the day. The Apostle adviseth us, *to redeem the time because the days are evill*, Ephes. 5. 15. Times are called evill, in regard both of troublesome evils and finfull evils; From evill men and evill manners, days are denominated evill, yet days in themselves are not evill morally, and so not liable to a curse, which is a penall evill.

Further, Those creatures which have life in them, and have no reason in them, are on the same ground incapable of a curse, whereas it is said, that God cursed the ground, and cursed the serpent, *Gen. 3. 14. 17.* neither the ground nor the serpent were cursed in themselves, or for their own sakes. The serpent an unreasonable creature, had not the knowledg of God, and the earth a senseless creature could not feel the power of God; therefore the curse upon those creatures, was only in order to, and as punishment of the sin of man; The Text is expresse, *Gen. 3. 17. Cursed be the earth for thy sake*; The earth there comprehends all the creatures living on the face of the earth, besides man: These are cursed for mans sake. As those creatures at the first received not a being or a blessing for themselves, but for mans good, so they receive not any evill or curse but for mans punishment: So we are to understand those places in *Deut. 28. Cursed be thy basket and thy store, &c.* God threatens a curse on these creatures, the fruits of the earth, &c. in order to mans disobedience: *But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his Commandments, &c. that all these curses shall come upon thee, and overtake thee.* ver. 15, *Observe, That the curse is threatened to come on them, to overtake them;* When the basket was cursed, when the increase of the kine and the flocks of the sheep were cursed, man was cursed: For we may say in the letter, as *David* did in a figure, when the Angell of the Lord smote his people with the pestilence, (*2 Sam. 24*) *Alas what have these sheep done?* that they should be smitten with a curse. As in pulling down the house of a Traytor, the revenge is not taken against the materials of the house, but against the Master of the house. So then for the resolution of this point, take it thus, *No creature below man, is or can be accursed by God or man properly, terminately, or ultimately:* That is, in it self or for it self, from it self, but only improperly and

and relatively, namely with respect to what man should do, hath done, or suffered. First, in reference to what man should do; so Christ cursed the fig-tree, to teach man either the duty of fruitfulness to the glory of God, or of faith in the power of God. Secondly, in reference to what man hath done, the sin of man, thus God cursed the serpent and the ground: The serpent was cursed both for admonition to man, and for a punishment on man; God to admonish man, how much he hated sin, punishes an irrational instrument of sin, and by that enmity planted in the serpent as a curse, punishes mans too much familiarity with the serpent. And as the enmity of the serpent was mans scourge, so also was the barrenness of the earth: That barrenness in bringing forth good fruit, that fertility in bringing forth bryars and thorns, were both as rods for the back of man. Thirdly, the irrational or senseless creatures are cursed in reference to that, which man suffers. Thus David cursed the mountains of Gilboa, 2 Sam. 1. 21. because there Saul and his beloved Jonathan were slain by the sword of the Philistines, *because there the shield of the mighty was vilely cast away, the sword of Saul, as if he had not been anointed with oil.* In this sense, (as David cursed a place,) so Job curses a time, his day; the day which either gave occasion to his sufferings, or the day in which he actually suffered such a world of evils. Thus also Jeremy curses his day with a vehement curse, Jer. 20. 14. *Cursed be the day wherein I was born, let not the day wherein my mother bare me be blessed:* And not only so, but he curses the man who first reported his birth, verse 15, 16. *Cursed be the man who brought tidings to my father; saying, a man-child is born unto thee, making him very glad. And let that man be as the Cites which the Lord overthrew and repented not: and let him hear the cry in the morning, and the shouting at noon-tide, &c.* And why so bitter a curse? was it against the day for it self, or against the man himself? Jeremy shews it was not, verse 18. *Wherefore came I out of the womb to see labour and sorrow, that my days should be consumed with shame?* To curse any thing under the notion of a creature, or as it is the work of God, is to blaspheme God; to curse any unreasonable or insensible creature in themselves, or to take revenge on them, is to be, if not senseless, yet (I am sure in that act) unreasonable. So far of this cursing his day in generall. It follows,

## Verse 2. And Job spake and said.

Respondere sa-  
pe dicitur qui  
orditur sermo-  
nem; etiamsi  
nulla interroga-  
tio precesserit,  
Dicit.

This verse is only a transition into the matter of the next, it is as if the Holy Ghost had said, *Job cursed his day*: and would you know how he cursed it? He did it after this manner, or in this form of words, *Job spake and said*, thus, &c. Only note, that the word which we translate *spake*, is in the originall *answered*; and so often in Scripture, he is said to answer who begins to speak, *Job answered and said*.

We shewed you before, that this day in generall was the object of this curse, now he curses it in the parts of it, the day and the night. *Let the day perish*, &c. At which words the stile alters, that which you read forward to the sixth verse of the 42. Chapter, is sacred Poetry, *Job* broaches out his passion in verse, and in verse receives his answer. It is questioned, whether *Job* at that time opened his mouth; and vented his sorrows in verse, or whether it were after contrived so by the pen-man of this book. As I see no profit in moving this question, so I think there is no possibility of resolving it: And therefore I leave it as I found it, a quere still. Only this is observable; that writing in verse is most futable, where the matter written is deeply steep't in, and chiefly wrought out of our affections. Hence we finde, That those parts of Scripture, which set forth strongest affections, are composed in verse: As those holy flames of spiritual love between Christ and his Spouse in the *Canticles* of *Solomon*; The triumphant joy of *Deborah*, after deliverance from *Sisera's* Army: Of *Moses* and *Miriam*, after the destruction of *Pharaoh*: The afflicting sorrows of *Hezekiah* in his sickness: And the *Lamentations* of *Jeremy*, for the captivity of the *Jews*: The book of *Psalms* is as it were a throng of all affections, Love, joy, sorrow, fear, hope, anger, zeal, every passion acting a part, and wound up in highest strains by the Spirit of God, breathing Poeticall eloquence into that heavenly Prophet. So this book of *Job*, whose subject is sorrow, hath a composition answerable to the matter. Passion hath most scope in verse, and is freest when tyed up in numbers. The words follow;

*Let the day perish.*

What this day was, we shewed you before; It was the day of his nativity, *the day* (saith he) *wherein I was born*. How should this day perish?

To

To *perish*, signifies first, not to be. A thing is said to perish, when it is annihilated; when it returns to nothing: As the Psalmist speaks, *Man being in honour, and understandeth not, is compared to the beasts that perish*. The perishing of a beast, is the non-entity of a beast; when a beast dieth, it perisheth, it is not; A beast is no more, but vanisheth quite, and is gone for ever. Then, such mens likeness to a beast is not in perishing, but in the want of true understanding: He doth not say, man perisheth like a beast, but he is like a beast, that perisheth. A wicked man how honourable forever, is *as brutish man*, ver. 10. For he knows nothing spiritually, and what he knows naturally, in that like a brutish beast he corrupts himself, as the Apostle Jude speaks, *verf. 10.* of his Epistle. But between the perishing of a foolish man and a beast, there is a vast difference; A beasts perishing is a not-being, A foolish mans perishing is a miserable being.

For secondly, To *perish*, signifies also a miserable being, as in Job. 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth, should not perish, &c.* Not perishing, the meaning of it is not that all unbelievers shall lose their very beings, become a nothing, and with their existence pass from their essence. Some wicked beastly men would be glad of this: that they might live here wickedly, and afterward dye like beasts in that sense eternally: If this were the perishing that is threatened unto unbelievers, many of them would be ready to say out of love and liking to their lusts, as *Esther* did out of love and zeal to the cause of God, *If we perish we perish*. If this be to perish, let us perish. But that perishing is of another nature; *They that believe not shall perish*, that is, they shall live and perish, they shall be, and be miserable for ever, the wrath of a displeased God, and the sting of a polluted conscience, shall torment them to all eternity.

Thirdly, To *perish*, is to be impaired or lose former dignity and respect. So *let the day perish*, may be taken in this sense, let not that day be solemnized, let it not be remembered with wonted joy and gladness. A day which hath usually been solemnized, may be said to perish, when that solemnity is laid down, and utterly disus'd. In ancient times (and the custom in some places remains to this day). Great men and Princes kept the memory of their birth-days with feasting and triumph. Thus we read, *Gen. 40. 20.* *And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants.* And *Mos.*

14. 6. We read, *that when Herods birth-day was kept, the daughter of Herodias danced before them.* It is generally conceived that *Job* did solemnize his birth-day, and so many interpreters take those feasts spoken of in the first Chapter, to have bin, the birth-day feasts of *Jobs* Children. *Origen* in his fragments upon *Matthew*, affirms, that the Scripture gives no testimony of any one good man celebrating his birth-day: The truth is, while we reflect upon our birth-sm, we have little cause to rejoyce in our birth day: The new-born infant seems to forbid this solemnity, and by his tears weeps and speaks down this joy. The birth-day of Nature should be mourned over every day, much more upon the day of our birth. The birth day of Grace is our joy and our glory, and is worthy to be rejoyced in, not only in this day of grace, but in that of glory, and so it shall. *Eternity which is the day of glory, is one continued triumph for our birth-day in grace.* Notwithstanding this, I see no cogent reason, why a godly man may not celebrate and rejoyce in his naturall birth-day; so he rejoyce in God, who took him out of his mothers womb, and hath preserved him ever since he was born. So then, we taking *Jobs* day for his birth-day, he saying, *Let that day perish*, means, let it be no more solemnized, let there be no more joy, no feasts upon that day.

Or fourthly, *Let that day perish*, may be thus understood, let not that be reckoned upon, let it be lost, let it not be counted in the Calender of the year. A day whereof no use is made, is called in Scripture, a lost day, a fallen or perished day. In the sixth of *Numbers*, the number of days is prescribed for the separation of the Nazarites, thus and thus it shall be, and so many days. Now, if the Nazarite had continued many days, according to the Law of his separation, yet if he were polluted with a dead body before the full number was accomplished, then he must begin again, for (saith *Moses*,) *the days that were before shall be lost, because his separation was defiled*, ver. 12. In the Hebrew it is, *all the other days shall fall*; he must not reckon upon those: So here *Job* saith, *let the day perish*, that is, let it not be numbred or reckoned, let it be as a day lost or fallen: So then the summe of all is this; let the joy and solemnity of my birth-day be laid aside, let it never be celebrated more in the return of the year. I could wish that day had never been; but seeing that is impossible, it having been already, yet let it be as if it had never been, let it be put out of all accounts, let it be taken off from all records; and not only not remembered with

with mitch and feasting, but not be remembered at all.

*And the night wherein it was said, a man-child is conceived.*

So we translate: The elegancy of the Hebrew speaks thus, *The night which said, a man-child is conceived*; as if the night had been the messenger, and had brought word of his conception. Some render the Hebrew word [*Hara*,] (which we translate *conceived*) *Born*, applying both parts of the verse to his birth, *Let the day perish wherein I was born, and the night in which it was said, a man-child is brought forth*; And the Original word will bear it, being used (as learned *Mercer* observes) for production as well as conception. So *1 Chron. 4. 17. And she bare Miriam and Shammai, &c. She bare*, is the word in this Text of *Job*: We may take it either way; the sense is clear according to our Translation, that *Job* sends this curse beyond his birth-day, even to the night wherein he was conceived: Or if we refer it no further back then to his birth, it is as if he had said, whether I were born by night or by day, let the time of my birth be accursed; if it were upon the day time, *let that day perish wherein I was born*; Was I born in the night? *let that night perish wherein it was said, a man-child is brought forth*: This distribution notes a resolvedness to curse it; and lest he should miss the time of the day, he curses both the divisions of time in every day. As *Benhadad* in his charge for the taking of those young men that came out of *Samaria*, to shew how fully he was resolved to have them taken, saith, *Whether they be come out for peace, take them alive, or whether they be come out for war, take them alive*, *1 King. 20. 18.* As if he had said, I'll have them taken whatsoever comes on't, or for whatsoever they come, they shall not escape. Or as *Herod*, who, that he might be sure to slay Christ in his infancy, commands all infants to be slain: So *Job*, that the curse might not miss the time of his birth-day, curses all the time of that day, the day and the night. For though a man be born in the night, yet that is not called his birth-night, but his birth-day: And to be born, is to come into the light, though the birth-time be the darkest of the night. Hence the Heathen called their *Juno*, whose help they invoked in time of womens travel, (*Deam lucinam*) the goddess bringing into light.

So much for the opening of this curse, both in the general and in the parts of it, respecting the object, day and night. In the next words he cuts out or proportions a special curse, as the portion

of each part ; The day hath a share, and the night hath a share, each by it self. Before I open this box of curses any further, I shall observe somewhat from the discovery thus far made.

And first I must answer a doubt arising upon the whole matter ; for it may be questioned upon this you have already heard, though we carry on his complaint no further, How *Job* can be set up with so much admiration for a mirror of patience, who makes such bitter complainings, and breaks out into such distemper'd passion, cursing *his day* ? May he not rather be an example of impatience ? an unimitable pattern of an unquiet, an uncomposed spirit ? Are these the words of patience and sobriety ? Is this the language of submission and humility, *Cursed be my day* ? He seemeth to be so far from patience, that he wants prudence ; so far from grace, that he wants reason it self and good nature ; his speeches report him mad or distracted, breaking the bounds of modesty and moderation, striking that which had not hurt him, and striking that which he could not hurt, his birth-day. In this *Job* appears much like that proud Emperor *Zerxes*, of whom the Historian reports, that when the raging *Hellefpont* broke down the bridge that he had made over it, he in a rage caused some hundreds of stripes to be inflicted as a punishment on those waters, and caused a pair of shackles to be cast upon those waves, to teach them subjection : was not this madness ? what cared the waters for stripes ? or why should *Zerxes* take revenge upon the waters ? And was not *Job* as mad ? what cared his day for the curse ? or why should *Job* take revenge upon his day ? But as the Prophet saith, *Hab. 3. 8. Was the Lord displeased against the rivers ? Was his wrath against the sea ? Should the Lord set his anger against irrational creatures ? Doubtless he doth not.* Therefore enquire further into the matter. So, did *Job* fall out with his day ? was he angry with his day ? This is yet further to be enquired into and answered.

There are some who on the one hand persecute the impatience of *Job* with much impatience, and are over-passionate against *Job's* passion. Most of the Jewish Writers tax him at the least as bordering upon blasphemy, if not blaspheming. Nay they censure him as one taking heed to, and much depending upon Astrological Observations, as if mens fate or fortune were guided by the Constellations of Heaven, by the sight and aspect of the Planets in the day of his nativity, as if *Job* had observed some malignant Conjunction of the Stars upon that day. As if, like the superstitious Heathen,

he



he divided days into lucky and unlucky, good days and bad days; as if he had denyed the providence of God, at least the particular providence of God, in guiding individual persons or passages of our lives here below.

There are others who carry the matter as far on the other hand, altogether excusing, and which is more commending, yea applauding *Iob* in this act of cursing his day: They make this curse an argument of his holiness, and these expostulations as a part of his patience; contending first, That these did only express (which he ought) the suffering of his sensitive part, as a man, and so were opposite to Stoical Apathy, not to Christian patience; to a stone, not to a man.

Secondly, That he spake all this, not only according to the Law of sense, but with exact judgment, and according to the Law of soundest Reason; And which is far more, that he spake all this, not out of impotent anger against his day, but out of perfect love unto his God: That he spake this curse, not in his own, but in the behalf of God, pleading for the providence of God against the surmises of men: For (say some) he teared lest his friends seeing him (whom they ever took for a godly man) thus afflicted, should accuse the providence of God; As if he had said, I would I had never been born, or it had been better for me not to have been born, rather than I should be an occasion for any to take up hard thoughts against God, or that his Name through my sufferings should suffer. So that the love of God, not weariness under, or unwillingness to be under the cross, constrained him thus to speak: And if he was besides himself, (as the Apostles word is) it was to God, 2 Cor. 5. 13.

I do not say, but that *Iob* loved God, and loved him exceedingly all this while; but whether we should so far acquit *Iob*, I much doubt, especially seeing *Iob* himself saith, Chap 42. *I have spoken, and I will speak no more*: If *Iob* had spoken so much from the love of God, and to the honour of God in this curse, having spoken once, he ought to have spoken again and again: And had it been so, surely *Iob* might have spared his repentance, as to this point, and needed not have said, *Now I abhor myself, and repent in dust and ashes*: If *Iob* had spoken all this according to exact reason, and the exactness of holiness, he had no reason to repent, especially to repent in dust and ashes, for what he had thus spoken: No man needs abhor himself for that, wherein he both intentionally and actually honours God.

We must therefore state it in the middle way, that *Iob* is neither rigidly to be taxed of blasphemy or prophaneness, nor totally to be excused, especially not flatteringly commended for this high complaint. I conceive it must be granted, that *Iob* discovered much frailty and infirmity, some passion and distemper in this complaint and curse; yet notwithstanding we must assert him for a patient man, yea for a mirror of patience; and there are five things considerable for the clearing and proof of this Assertion.

As first, Consider the greatness of his suffering, his wound was very deep and deadly, his burden was very heavy, only not intolerable: The sufferings of Christ being exceeding great, caused him to complain, that his *Soul was exceeding sorrowful even unto death*, *Mat. 27. 38*. Yet in this complaint there was not the least imaginable touch of impatience. When he hung upon the Cross, he cried out, *My God, my God, why hast thou forsaken me?* verſ. 46. yet in this cry, no impatience. To cry out for every light touch, argues indeed a vain and an impatient spirit: But he that sometimes fetches a groan under a weight of sorrow, is yet untoucht either in his wisdom or in his patience. In such a case to cry out, is a discovery of humane frailty, but not of sinful frailty: *Grace doth not take away sense, it heightens nature, but it doth not abolish it*. Consider how much *Iob* endured, and then you will find little impatience, though he complained much.

Secondly, Consider the multiplicity of his troubles; they were great and many: many little afflictions meeting together, make a great one; how great then is that which is composed of many great ones? Many pebble stones will make a heavy burden, how then is he burdened, who hath (if such a thing may be supposed) many mill-stones upon his back? *Iob's* afflictions came upon him as an Army, and encompassed him round about. He had many particular afflictions, any one of which might make a very patient man complain; then *Iob*, who bare them all, was not impatient, though he complained.

Thirdly, Consider the long continuance of these great and many troubles, they continued long upon him, some say they continued divers years upon him. We use to say, *A light burden is heavy, if the journey be long*; a man may bear any thing for a brunt, or for a spurt, but to have a sad load continued upon the shoulders all the day, pinches sore. *Iob's* load lay upon him day and night, day after

after day, yea moneth after moneth ; Chap. 7. 3. *I am made* (saith he) *to possess moneths of vanity* : yea, as some have calculated them, his troubles continued year after year for seven years. Though a man make some, yea great complainings, under many great, long lasting afflictions, an easie Apology may acquit him of impatience.

Fourthly, Consider this, that his complainings and acts of impatience were but a few, but his submissions and acts of meekness under the hand of God were very many. Now we know, that one or a few acts though evil, do not denominate a person, especially when they are ballanced by many acts of good in the same person, and about the same thing. How often doth *Iob* in this Book breathe forth patience, humility, faith, love, and stedfast trust in God, whatsoever he should do with him : these ballance his complainings, yea indeed they over-balance them so much, for the setting of our judgments about *Iob's* patience, that they leave not so much as an opinion of the contrary.

Fifthly, Take this into consideration, that though he did complain, and complain bitterly, yet he recovered out of these complainings : he was not overcome by impatience, though some impatient speeches came from him : he recalls what he had spoken, and repents for what he had done. See how he submitteth himself (Chap. 42.) how low he lies before God, *even in the dust*, and saith, *I will speak no more*. If I have been impatient, I will use no more impatient speeches ; If I have been impatient, I repent of it, *I repent of it in dust and ashes* : To repent of impatience, takes away the imputation of impatience ; and to say I will do evil no more, gains (through the mercy of God in Christ) an acceptance of us, as if we had done no evil : A man is a Conqueror, though in the battel he suffers many foils, and receiveth many wounds, and loseth much blood ; though for a great while in the day a man be worsted, yea though a whole Army be worsted, yet if in the Evening, in the close of the day, he and they keep the field, and foil the enemy, the day is won, and victory goes on this side. *Iob* was in a great battel, in a fore fight of afflictions ; though it be granted that he received some wounds, and had some foils, and sometimes looks as if he had been beaten, and speaks as if he had been overcome ; yet in the close, in the evening, in the making up of all, he went away a Conqueror ; the conclusion was victory and glory ; *Iob* had the victory, and God the glory : Therefore as the

Apostle James, Chap. 5. 11. when he speaks of crowning with joy, refers us to the end of *Jobs* day of trouble; to the end which the Lord made; *Ye have heard* (saith he) *of the patience of Job, and have seen the end of the Lord.* So look to the end of *Job*, to the end (which through the strength of the Lord) *Job* made; and there you shall see patience having a perfect work, or *the perfect work of patience.* Look not alone upon all the astringes of *Job*, when he was in the height and heat of the battel; look to the end; he was so very patient in the beginning, though vehemently stirred, that Satan had not a word to say; look to the end, and you cannot say, but *Job* was a patient man; full of patience, a mirror of patience; if not a miracle of patience; a man whose face shined with the glory of that grace above all the children of men.

So much for that Question; I shall now add two or three Points of Observation.

The first thing then that we may observe from hence is this; If we compare *Job* in the two former Chapters, with *Job* in the third, we shall find that the case is altered with him, he scarce speaks like the same man. Hence observe in the general,

*That the holiest person in this life doth not always keep in the same frame of holiness.* There is a great deal of difference between what he spake in the former Chapters, when he heard of and felt these things first, and what he speaks now. *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord: Shall we receive good at the hand of God, and shall we not receive evil?* This was the language we lately heard, but now cursing: certainly his spirit had been in a more holy frame, more sedate and quiet then now it was. At the best in this life we are but imperfect, yet at some time we are more imperfect then we are at another: Faith is never very strong, yet at some time faith is weaker then at another: Our love to Christ is never very hot, but yet at some time it is colder then at another, we cannot keep it in the same degrees of heat. A man at one time can both do and suffer, and a while after he can neither do nor suffer as he could at that time, he is out of frame, and bungles in both. Take the life of a Christian altogether, it is a progress, it is a continual growing; yet take his life apart, consider him in every circumstance and stage of his life, then there are many stops and stands in his life, yea many declinings: As it is with a child, Take a child, and his life from his birth to his full age is in a growing condition, yet consider

sider him at some particular time, and the child may abate, the child may not only be stronger, but much weaker then he was a year or a month before. So it is with us from the first hour of our spiritual life, till we attain full stature of it in Christ; Only this is our comfort, that in Heaven our Souls shall be set up in such a frame of holiness, as shall never be moved nor abated in the least degree: Look in what frame the hand of God sets us up in that day, we shall continue so to all Eternity, and that will be the highest and most exquisite frame both of holiness and of delight. But now we are up and down; one day patient, and another day impatient; now believing, and another day distrustful; now the heart melts and is very tender, anon it is very hard and clenches. How meek a man was Moses, not such a man's forehead knocks upon the face of the whole Earth, and yet at one time passionate, and at another so angry, that he spake *undoubtedly* with his lips. How full of faith was Peter at one time? how resolute to stick close to Christ; yet shortly after, how fallible and for fear denying Christ. We who receive good gifts and perfect gifts, are subject to turns and variations; only he from whom every good and perfect gift comes, is without *variableness* or shadow of turning.

Secondly observe, That great sufferings may fill the mouths of holiest persons with great complainings. Job was not only afflicted, but afflicted greatly; Job did not only complain, but he complained greatly: You see what complainings David made in his great troubles, *Psal. 77. 2.* In the day of my trouble I sought the Lord, my sorrow in the night and ceased not, my Soul refused to be comforted. So Heiman, *Psal. 88. 3.* My Soul is full of troubles, and my life with sighing unto the grave: and *vers. 15.* I am afflicted and ready to die from my posch up; while I suffer thy terrors I am distracted. Hezekiah under the greatness of his affliction (*Isai. 38. 14.*) saith, Like a Crane or Swallow, so did I chatter; I did mourn as a Dove, &c. Jeremy, a holy Prophet, speaks, if not our speaks Job in his complaint, *Chap. 20. 14.* Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed: Cursed be the man who brought tidings to my father, saying, a man-child is born unto thee; He doth not only curse his birth-day, but the messenger of his birth; and he curses both with a word of deeper detestation then Job employed to raise or empty his troubled spirit by; Job's word signified but

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but his difesteem, and himself regardless of his day; but *jeremy* im-  
 ploys that very word, through which God poured out his wrath  
 and everlasting displeasure upon the Serpent and the Devil, *Gen. 3.*  
*14.* In each of these *jeremy* went a strain of impatience beyond  
*Job*, and yet holy *jeremy* still. *The Lord* (saith the same Prophet,  
 Chap. 8. 14.) *hath put us to silence, and given us waters of gall to*  
*drink, because we have sinned against the Lord. When we remem-*  
*ber our own sins, we have reason to be silent, though the Lord feed*  
*us with waters of gall, bitter waters.* And if we be silent, and open  
 not our mouths, because we have sinned, he bears with our cry, as  
 we are pained: He knows whereof we are made, and remembers  
 that we are but dust. A little thing troubles our flesh, therefore it is  
 no wonder if flesh and blood cry out in great troubles, though they  
 be subdued by grace unto the spirit. And if God (in this case) bear  
 with us, we ought also to bear with one another; and not to be  
 scandaliz'd or take offence when we see good men mourning and  
 lamenting under the evils which they endure. He that understands  
 man, will compassionate the sorrows, nor question the sincerity of a  
 complaining, groaning brother.

Thirdly, *Job* complaineth bitterly, and he curseth; but what  
 doth he curse? He curseth *his day*. Observe from thence, *That*  
*Satan with his utmost power and policy, with his strongest tempta-*  
*tions and assaults, can never fully attain his ends upon the children*  
*of God.* What was it that the Devil undertook for? was it not to  
 make *Job* curse his God? and yet when he had done his worst, and  
 spent his malice upon him, he could but make *Job* curse *his day*;  
 This was far short of what Satan hoped: Doubtless when the De-  
 vil heard the word, *curst*, come out of *Job's* mouth, he then began  
 to prick up his ears and triumph, surely now the day is mine, now  
 he will curse his God; but at the fall of that word *curst* be the  
*day*, Satans hope falls, and down goes he: that word *day*, was dark-  
 ness to the Devil, and as the shadow of death; he fails of his end,  
 and is confounded, he goes away ashamed, and hath not a word  
 more to say, but leaves his friends to say the rest. *The gates of Hell*  
*shall never prevail against those who are founded on free grace, and*  
*the Rock Jesus Christ.*

Fourthly observe, *That God doth graciously forget, and pass by*  
*the distemper'd speeches and bitter complainings of his servants,*  
*under great afflictions.* *Job* spake this curse, but when God  
 comes to question with *Job*, we do not hear a word or tittle of  
 this



this curse charg'd upon him : God takes notice *that he had spoken of him the thing that is right*, Chap. 42. 7. God commends him for what he had spoken well, but *Job doth not hear a word of what he had spoken ill* : When the iniquity of his speeches *was sought for, there was none, and his failings, they could not be found, for God had pardoned them*, as the Prophet speaks of Israel and Judah, Chap. 42. 20. Our Lord Christ saith, *That of every idle word you shall give an account at the day of Judgment, and by your words you shall be justified, and by your words you shall be condemned*, Mat. 12. 36, 37. *We had need look to our words, God writeth what we speak, and keepeth a book of all we say.* You will say, How then were *Jobs* distemper'd complainings forgotten, and all taken for well spoken that he had spoken ? I answer, First, None of *Jobs* were idle words, though there was error in his words. Secondly, His right words were more then his erring words. Thirdly, His heart was upright when his tongue slipt. Fourthly, He repented of those slips and errors. And lastly, God forgiving, blotted them out of his book for ever. Further (in a sence) we may say, that God makes allowance to his people for such failings : not allowance of connivance and dispensation ; God doth not dispense with any to do the least evil, or express the least impatience in their speeches ; but he makes an allowance of favour and compassion, considering their weakness, and the strength of temptation, he abates proportionably, when in such a condition they speak impatiently ; though their actions and speeches want some grains of that weight which they ought to have, yet weighing them in the scale of favour with his gracious allowance, they go for currant, and pass in account with God, as good and full duty of that pay he expects from us, and we owe unto his Majesty.

## JOB 3. 4, 5, 6, 7, &amp;c.

*Let that day be darkness, let not God regard it from above, neither let the light shine upon it.*

*Let darkness and the shadow of death stain it, let a Cloud dwell upon it, let the blackness of the day terrifie it.*

*As for that night, let darkness seize upon it, let it not be joynd unto the days of the year, let it not come into the number of the months.*

*Let that night be solitary, let no joyful voyce come therein.*

**W**E have already given the Analysis and parts of this Chapter: The subject of it is *Jobs* curse upon his day. The first Section of it in the nine first Verses contains the matter and the method of that curse.

And he curseth his day, First, in general, (vers. 1.) *After this Job opened his mouth, and cursed his day.* Secondly, He curseth it in both the parts of it, (vers. 3.) *Let the day perish in which I was born, and the night in which it was said, There is a man-child conceived.*

In these six Verses which remain, appertaining to the first Section, he affixes a particular curse to each part of his day; taking a day for a natural day, and then dividing it into day and night, he gives a special curse to each of these parts; a curse upon the day, and a curse upon the night.

The curse poured out upon the day, lies in the fourth and fifth Verses of this Chapter, *Let that day be darkness, let not God regard it from above, neither let the light shine upon it; let darkness and the shadow of death stain it, let a Cloud dwell upon it, let the blackness of the day terrifie it.*

Here are six distinct branches of this curse.

First, *Let the day be darkness.*

*Let the day.*

Here we are to take *day*, not for a natural day, but for the day as it is the continent of light, the whole space of time from the rising to the setting of the Sun. Now saith he, *Let the day be darkness.*

*Be*



*Be darkness.*

There is a great aggravation of misery in that, as Christ speaks, *Mat. 6. 23. If the light that is in thee be darkness, how great is that darkness?* While Job wisheth that his very day, which is light, should be darkness, how great a darkness doth he wish unto it? And if the day be darkness, how dark must the night of that day be?

Then again, *Let the day be darkness*; he doth not say, let the day be misty, or cloudy, or dusky, or dark; he doth not wish it like that day described *Zech. 14. 6. It shall come to pass in that day, that the light shall not be clear nor dark*; but he saith, *Let it be darkness*. Both in Scripture and common language, Abstracts are emphatically significant, and carry more then an ordinary sense in them: When David saith, *Psal. 27. 1. The Lord is my light*, there is more in it then if he had only said, the Lord doth enlighten me: So to set forth the woful condition of those who are unregenerate, or in the state of nature, the Apostle tells them, *Ephes. 5. 8. Ye were sometimes darkness*; not only in the dark, but *darkness*: So here, to express how great a curse he wishes upon his day, Job saith, *Let the day be darkness it self*.

Now darkness may be taken two ways; Either

Properly, or

Improperly.

Proper darkness is nothing else but a privation of light, it is no positive creature, it hath no cause in nature, but is the consequent of the Suns absence: When Job wishes, *Let that day be darkness*, we may understand it of this darkness, as if he had said, whensoever that day cometh about, in the recourse and revolution of the year, let it be darkness, or a very dark and gloomy day. This had been a great evil upon his day. This kind of darkness was one of the ten plagues with which God smote Egypt. And yet there is darkness, which is a greater evil then this, I mean darkness improperly taken; and so frequently in Scripture any sorrowful, troublefom, sad condition, is express'd by darkness. A condition of darkness is a sad condition; a dark day is as much as a sad day: So then, *Let that day be darkness*, that is, let it for ever be accounted a sad and sorrowful day. Thus the Prophet Joel, Chap. 2. 2. calls a day of great trouble, *a day of darkness and gloominess, a day of Clouds and of thick darkness.*

*ness.* When Solomon, *Eccles.* 12. 2. would shew by way of Antithesis the sad and evil condition of old age comparatively to youth, he unfolds it by darkness; *Remember now thy Creator in the days of thy youth*; make haste, serve God betime: But what needs such haste? I tell thee why; as times change, so thy estate will change: Evil day will come, I therefore counsel thee to do it, *While the evil days come not, nor the years draw nigh, When thou shalt say, I have no pleasure in them; While the Sun, or the light, or the Moon, or the Stars be not darkened*: A day without pleasure, is a day without the Sun; take away the joy of a day, and you take away the light of a day. Young men have the Sun, and the Moon, and the Stars, all kind of light and comfortable influences upon them; but these will be darkened and eclipsed when old age cometh, that will put out, or at least obscure, your light, your day will be gone, and your night will have neither Moon nor Star in it; therefore work while you have light, that is, while you have health and strength of body, while you have freedom and activity of spirits fit for that great service; *remember*, that is, know and serve your Creator.

So in the Text, we may take darkness improperly, as darkness notes an uncomfortable estate, and it is used in Scripture to note a two-fold uncomfortable estate. *First*, An estate of sin; *Secondly*, An estate of misery. This latter darkness is the daughter of the former. The Prophet *Isaiah*, Chap. 9. 2. speaks of *the people that sat in darkness*; which is repeated *Mat.* 4. 16. *that is, in the darkness of ignorance, of sin and guilt.* They had natural light enough, and they had civil light enough, abundance of outward comforts; they had health, and strength, and riches, and peace, and plenty, *but they had not a Christ* to take away their sins, and cleanse their consciences, and therefore they were a people that sat in darkness. *Jobs* curse intends not this darkness of sin, but that other improper darkness, the darkness of sorrow, the darkness of penal evil; As if he had said, Let sorrow and sadness over-shadow, let mourning and tears overwhelm, let calamity and trouble for ever possess the day upon which I was born.

*Let not God regard it from above.*

Here is a second part of the curse, and a more grievous curse than the former.

*Let*

*Let not God.]* We may observe here the Name whereby God is expressed, it is *Eloah*.

The learned Hebricians observe ten several Names of God in Scripture, three of which note his *Being*; *Jehovah*; *Jah*, *Ehejeh*: Three his *Power*; *El*, *Eloah*, *Elohim*: Three his *Government*; *Adonai*, *Shaddai*, *Jehovah Tsebaoth*: One his *Excellency*, or *Superexcellency*; *Guelion*. The Name *Eloah* here used, is derived from *El*, which signifieth *Mighty*, and so by that addition to the word, there is an addition made to the sense, *Eloah* is *Most Mighty*, or *Almighty*. This word in the singular number is very rare; the Name *Elohim*, which is the plural, is very frequent in holy Scripture: Christ upon the Cross cries out to God by his Name in the singular number, *Eloi, Eloi, my God, my God*; as calling for the Almighty Power of God to support and carry him through his sufferings. David useth it in *Psal. 18. 31. Who is a God, save the Lord? Who is Eloah save Jehovah?* that is, who is a mighty strong God, save the Lord *Jehovah*? so the next words explain it, *Who is a Rock, save our God?* So *Iob* being about to implead and accuse his day, calls to the mighty God (as it were) to judge this day to his everlasting neglect. *Let not God regard it from above.*

*Regard it from above.]* The word signifies sometimes to enquire and search after, or to take an account of a thing exactly and judiciously, as they that are called to reckoning or no judgment are enquired after, and so it hath relation to that Name of God (*Eloah*), a powerful or mighty Judge. *Let not God regard it*, is, let not God take any account of it, or enquire after it, let it pass as not worth the looking after.

Secondly, The word signifies to have a care of a thing, to have a thing or person in account, as well as to call unto account: to take care and be watchful over another for good, is out regarding of it. In this sense the word is used; *Deut. 11. 12.* where *Moses* speaking concerning the Land of *Canaan*, saith; *It is a Land which the Lord thy God careth for*; (*Careth for*) is the same word with this, and this Text may well be expounded by that which follows as the meaning of it, *The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.* So that to have regard to a thing, to a day, or to a person, is to make account of these, to take care for these for their good, as a part of ones charge or duty, or as an act of grace and bounty.

When *Iob* saith, *Let not God regard it*, this may be the sence, let not God take any care for it, or make any account of it; let not his eyes be upon it to do it any good, or to do any extraordinary good upon it; let it not be honoured by God with any special work of providence, which might make it recorded and remembered with honour among men.

Φερεν ἡμέ-  
ραν.

The Apostle, *Rom. 14. 6.* speaks of mans regarding of a day, *He that regardeth a day, regardeth it unto the Lord.* The Apostle treats in that Chapter about the observation of days; finding that many Believers could not be taken off from solemnizing of those feasts, which were of Gods own founding and instituting among the Jews, he advises that they should not be judged or hardly censured for going according to their conscience; for he that out of conscience, and according to his light, regards, that is, doth solemnize or observe a day, *he regards it to the Lord*, that is, to the honour of God, and with a sincere desire to please him. But the thing I say at in alledging this Text, is to give light to the point in hand: What is it to regard a day? The Apostle is plain, that *Mans regarding of a day*, is to have a day in special account, as those days were; which God instituted among the Jews for special ends, commanding them to observe them, and promising a blessing in their observation. Proportionably Gods regarding of a day, is the special esteem he hath; or care he takes of it, and the special blessing he poureth down upon it. Some practical Truths are hence observable:

First, Consider these two parts of the curse, as they are placed in succession one after another, or in conjunction one with another, *Let the day be darkness, and let not God regard it from above.* This may teach us, *That there is no day so dark, or condition so troublesome, but if God regard and take notice of it, man may take comfort and joyce in it.* Though the day be darkness, Gods eye will make it light; his regarding is a blessing; we never lose all, till God leaves us. If in the *hour and power of darkness*, (as Christ calls the time of his passion) *God do but lift up the light of his countenance upon us, we shall be saved.* *Iob*s with of darkness had done his day no great hurt, unless he had taken the eye of God off from it also. All the light that is in the world, the light of Sun, Moon, and Stars, is but darkness to us, if God hide his face; but let Sun, Moon and Stars hide their faces, let all creatures withdraw their comfort, if God regard us, we are well: Therefore *Iob* puts the

the sting of the curse in Gods not regarding and withdrawing from his day.

Secondly, When he wishes that God would not regard his day, he desires God to lay aside or suspend his continual work.

Observe then, *That God doth observe and take particular notice of every day.* As all persons shall be accountable to him for their actions, so also for their time: God will enquire after every inch of time, after every moment of our lives. Many men regard not a day, they value not their precious time, they know not how to spend or be rid of it, how to wear it out and pass it away: But God observes and regards every moment. The Apostle calls to *redeeming of time*, Ephes. 5. 16. and he subjoyns a motive, *because the days are evil.* We may give in this of Job for a motive; God regards time, therefore let us redeem time. *If a day be within Gods regarding, surely it may command ours.*

Thirdly, *Let not God regard it:* We may observe, *That the blessing and comfort of every day depends upon the care and respect of God to it.* The eyes of all things look up unto God. Why do all things look up unto God? It is that God may look down upon them: If God look down upon the creature, then the creature revives and is refreshed; there are influences from the eye and sight of God, which are able to quicken the dearest times, and make glad the saddest hearts: As we pray for, and humbly expect every day, our daily bread from God; so every day doth (as it were) expect a daily blessing from God, which is his regarding of our days.

It is the greatest evil that can befall the creature, when God regards it not; all the blessings of the creature are bound up (like *Isaacs* life in the life of *Benjamin*) in that respect which God beareth to them, and in the care which he hath of them. The Apostle *Paul*, disputing with the *Philosophers of Athens*, shews the state of that time, which they accounted such a golden age, (*Acts* 17. 30.) *The time of that ignorance God winked at;* so we translate it; the word properly signifieth, *God did overlook that time;* And there are some Translations which express it in the very term of the Text, *The time of that ignorance God regarded not.* For we are not to think, there ever were any times, which God winked at in the matter of his justice, so as not to call them to an account: I grant that times of ignorance are comparatively winked at in respect of Justice, God will not proceed so severely with them as

with

with knowing times : but God never winketh at any person, or at any times, how ignorant so ever, so as to let them go unpunished, and never call them to an account. Such connivance God hates, as being inconsistent both with his Providence and his Justice. The Apostle is direct, *They who sin without Law* (that is, without the knowledge of the Law written) *shall perish without Law*, namely, the written Law, only according to the sentence of that Law, which the finger of Nature hath written in their hearts, *Rom. 2. 12*. Ignorance shall not be so winked at, as to be altogether excused. How then did God wink ? There is a two-fold winking. 1. Of disrespect. 2. Of dispensation. Gods winking is his disrespecting. He winked at those times, that is, he lightly passed them by, his eye was not upon them for good, he regarded them not in such a manner as to provide for them, and send amongst them that great blessing, which now (saith *Paul*) he sends you by my hands, the knowledge of Jesus Christ.

When the blessed Virgin heard by that message of the Angel, that she should be Mother to the Saviour of the World, she blesteth God in this phrase, *Thou hast regarded the low estate of thine handmaid*. When God in a way of favour doth but look towards us, our lowest estate is raised up, *Thou hast regarded the low estate of thine handmaid*; it is but a look of gracious regard from God, and all is well with man. On the other side, if God take off his eye, wink and disregard, all is blasted, yea accursed, our high estate falls, our comforts are sowed and turned into a lump of sorrow. We may say of all outward excellencies, as *Haman* did, *Esth. 5. 13*, of all his honour, and greatness, and favour at Court; All this I have, but *all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate*: All his comforts were clouded, all the light of his high estate was eclipsed, because there was a new Star, *Mordecai*, shining still at the Kings gate. Much more may we sit down, and casting up all that we have and are, make the foot of our account *nothing*, without the favour of God: What do riches, what doth credit, what doth beauty or parts avail us, if God regard not ? *All is nothing at all without God*. What are times, what are days, what is your condition, if God withdraw himself ? This aggravates the curse, this is mournful, when God regardeth not. *Job* goes on to a third branch of the curse.

Let

*Let not God regard it, neither let the light shine upon it.*

That which before he spake against his day, by wishing it darkness, he speaks over again and more in other words, by wishing light might be denied and withheld from it : To have no light, is not a bare repetition or an explication of what it is to be in darkness, but it is an addition to, or an aggravation of it : So the Prophet, *Isai. 50. 10.* by him that *walks in darkness, and hath no light*, sets out the saddest condition of an afflicted Soul. No light is not only darkness, but pure darkness ; as when the Apostle *John* would advance the glory of God, he saith, *God is light, and in him there is no darkness at all,* (1 Ep. c. i.) God is pure light ; so darkness without light is pure darkness.

*Let not the light.*] As darkness, so light may be taken either properly for natural light, that which God first created : light was the first perfect visible creature, light was the first days work, and by the work of the fourth was gathered into those heavenly Vessels, the Sun, Moon, and Stars, and there put, that it might be dispensed and carried about the world, especially by that Chariot of the Sun. Let this light, this natural light, be withheld, let it not shine (saith *Job*) upon that day. The withdrawing of natural light is a great affliction to the world : Light is the most incorporeal of all corporal things ; the spiritualness of it shews the goodness of it : Light is the beauty, and discovers all the beauty of the world. As a goodly adorn'd furnish'd room without a window, or a candle, such is the world without light. Light is not only the light, but the life of the world, it quickens and comforts the motions of nature ; it is the instrument by which all the influences of Heaven are communicated to the Earth, which being stop't, the course of nature stops : This caused a great Philosopher to cry out (when at the passion of Christ the light of the Sun was totally eclipsed) *Either the God of nature suffers, or the whole frame of nature dissolves.* Was it not then a dreadful curse, when *Job* wishes the light (taking it for natural light) might not shine upon his day ?

But further, take it improperly, then, *let not the light shine upon it*, hath this voice in it, *Let there be no comfort, no joy, no good thing in the compass of that day.* Light in Scripture expresses all good, as darkness all evil : That great blessing which was promised unto the Church in the great Restauration of it, is shadowed by light, and by

an increasing light, in *Isai. 30. 26.* Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. We are not to conceive, that there shall be such an increase of the natural light of the Moon or of the Sun, but there shall be an increase of the comfort of the people of God, which shall be as if the Moon and the Sun had in one day the light of seven days, as if the Moon had got the light of the Sun, and the Sun had got a seven-fold light more then it had before. And he who is the chief, the choicest and most transcendent blessing of all, the joy of all our hearts, *Jesus Christ*, is called light, he came as light into the world, he is the light of the world, the Sun of Righteousness. The Creator of all good things found nothing so good to shew his own goodness by, as light. *Christ is light, God is light, and in him there is no darkness at all.* If then we take *Jobs* speech metaphorically or improperly, *Let not the light shine upon that day*, it amounts to a higher loss then the former. Truly (saith *Solomon*) light is sweet, and it is a pleasant thing to behold the Sun; and we may say, truly all sweetness is light, and every pleasant thing is as the Sun: Though the Sun shine upon us, yet if comfort be removed from us, we are in darkness. Such a condition the Prophet speaks of, (*Isai. 50. 10.*) *Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light?* No light, is no comfort, none for the outward man, none for the inner man, both being denighted, both deserted. Hence observe,

*That it is a greater judgment to have good things removed from us, then to have evil inflicted on us.* He speaks more against the day, when he saith, *Let not the light shine upon it*, then when he saith, *Let it be darkness.* The punishment of loss is greater then the punishment of sense. He that is deprived of all good, is by that act invested with all evils. The most woful condition of ungodly men in this life, is exprest by the punishment of loss, *There is no peace, saith my God, to the wicked, Isai. 57. 21.* That they have trouble is not so bad, as that they have no peace. And the worst part of that everlasting woe which ungodly men shall suffer, is a punishment of loss: *The heat of the fire shall not trouble them so much, as the want of light:* God hath fully resolv'd that their day shall be darkness, that himself will never regard it from above, nor let the least beam of the light of his countenance shine upon it; Hence the

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condition of the damned is called *outer darkness*, (*Mat. 22. 13.*) By *outer darkness* Christ means darkness without any ray of light : *Outer darkness* is their portion *who are without*, *Rev. 22. 15.* As the greatest blessing we receive by Christ is positive, *Job. 3. 16.* *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish*, (here is the removing of evil,) *but have everlasting life*, here is the bringing in of good : And this is the better part of the blessing. So on the other side, to have all good, light and life removed, is the most bitter part of the curse.

*Let darkness and the shadow of death stain it.*

*Darkness and the shadow of death.*] These words are the fourth branch of the curse upon his day ; he repeats the former curse, but with new additions : He had said before, *Let this day be darkness* ; now he saith, *Let darkness and the shadow of death stain it.*

*The shadow of death.*] The word, considered in the composition of it, may be translated *image of death*. And because the shadow of a body gives us the image of a body, (as in the shadow of a man, you have the image and proportion of a man ; in the shadow of a Tree, you have the image and representation of a Tree,) because (I say) the shadow gives the image of a body, therefore the Hebrews by a Metonymy, call an image a shadow : So that the *shadow of death*, is such darkness as is like death, the very image of death : He was not contented in general to say, *Let darkness stain it* ; but if any would know what kind or degree of darkness he intends, these words expound his meaning to be the worst darkness that can be : Any darkness is evil, but *darkness and the shadow of death* is the utmost of evils. David put the worst of his case, and the best of his faith, when he said, *Psal. 23. 4. Though I walk in the valley of the shadow of death, I will fear no evil* ; that is, in the greatest evil I will fear no evil. The estate of those men who lived beyond the line of the Gospel, (and that is a very doleful place to live in,) though a Paradise for outward pleasure, is thus described by the Prophet, *Isa. 9. 2. The people that walked in darkness have seen a great light*, (*Jesus Christ*,) *they that dwell in the Land of the shadow of death, upon them hath the light shined*. Again, The shadow of a thing in Scripture, notes the power of a thing ; and to be under the shadow of a thing, is to be under the power of a thing. *The Bramble* (*Judg. 9. 15.*)

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said unto the Trees, If in truth ye anoint me King over you, then come and put your trust in my shadow; that is, trust to that help which I am able to afford you. So likewise, *to be under the shadow of the Almighty, under the shadow of his wings*, is to be under the power of the Almighty, for safety and protection: Thus we may conceive it here; to be under the shadow of death, is to be so under the power or reach of death, that death may take a man and seize upon him when it pleaseth. *Though I walk in the valley of the shadow of death*, that is, though I be so near death, that it seems to others death may catch me every moment, though I be under so many appearances and probabilities of extream danger, that there appears an impossibility (in sense) to escape death, yet I will not fear.

Thirdly, To be under the shadow of death, is to be under the influences of death; the influences of death are those fears and doubtings, divisions and vexations of spirit, those distractions and distempers of mind which fall upon man in times of imminent and unavoidable danger. *Let the shadow of death stain it*, that is, let it be filled with those fears, and cries, and confusions, which usually accompany or prepare the way for death.

Fourthly, *Let darkness and the shadow of death stain it*, that is, such darkness as dwells with death, such darkness as fills the house of death, the grave: The grave is a dark house. We use to say of that which we would have forgotten, let it be buried in darkness. There is no work in the grave, and therefore there needs no light in the grave, neither indeed can there be.

Lastly, thus; *Darkness and the shadow of death*, that is, deadly darkness, thick stifling darkness, such as is in deep pits and mynes under the Earth, where vapours and noysom damps do many times strike men with death. We may here take notice, how Job heaps up words, words very like in sound, and all alike in sense, or concurring to make up one sense: Such amplifications in Scripture are vehement asseverations; As, Job. 1. 20. it is said of the Baptist, *He confessed and denyed not, but confessed, I am not the Christ*: And those phrases, *Thou shalt dye, and not live; I shall not dye, but live; Thou shalt be low, and not above*. So Job of his day, *Let it be darkness, let not the light shine upon it, let darkness and the shadow of death stain it*.

The word which we render [*stain*.] signifies properly to redeem a thing, either by price or by power; to redeem a thing by

by paying for it, or to redeem a thing by rescuing of it : Hence among the Jews, he that was to redeem his deceased brothers land, and marry the widow, was called *Goel*, from this word, as we may read in the fourth of *Ruth*. So the avenger of blood was called *Goel*, *Numb.* 35. 12. because he likewise did redeem the blood of his brother, fetcht it back again as it were by a price in the execution of justice. The learned *Junius*, with some others, translates according to that sence of the Original word, *O that darkness and the shadow of death had redeemed that day, or fetched back that day*, (he refers it to the day past upon which he was born,) and so takes it for an allusion to the first state of things : We know at the first darkness had dominion over all, over all that Chaos or rude matter which God made at first : *Darkness* (saith *Moses*) *was upon the face of the deep*, *Gen.* 1. 2. Then God gave a command to light, saying, *Let there be light*, vers. 3. presently light went forth and rescued the creature from under the power of darkness. Now saith *Job* here, *O that darkness and the shadow of death had redeemed that day*, or fetched again that day out of the hands of light ! *O that darkness had recovered that which in the beginning was under its power ! that so my day being wrapt up in darkness, might be without form and voyd.*

But the word is frequently translated ( and well here ) to pollute or to stain a thing ; as *Mal.* 1. 7. *Ye offer polluted bread upon mine Altar, and ye say, Wherein have we polluted thee ?* And that of lamenting *Jeremy*, *They have polluted themselves with blood, so that men could not touch their garments*, *Lam.* 4. 14. So darkness is said to stain or pollute the day, as filthiness or blood stains and pollutes, discolours and defiles the beauty of a garment : Darkness obscures and blinds the beauty of the most glorious creatures ; natural darkness doth it. Suppose you should come into a room furnished with the most exquisite and costly ornaments, hung with the most curious and lively pictures ; if there be no light there, the beauty of all is lost to us, darkness stains it, you may have as good a sight in a dungeon as there. Again, take it for Metaphorical or improper darkness, that also stains the beauty of the creature ; if you have never so great a stock and estate of riches, or honour, &c. let but sorrow and trouble, war and divisions arise, the beauty of all is stained. What is honour then, but higher unhappiness ? And what are riches then, but golden thorns ? What is liberty then, but freer misery ? And what is strength then,

but stronger pain, and an ability to bear a heavier burden of affliction? The glory and beauty of the creature is gone in dark times; when such a day comes as *Joel* speaks of, *a day of blackness and gloominess*, where's your bravery? what becomes of your fineness? But that which stains the creature most, is mystical darkness, the darkness of ignorance, and of sin; the darkness of guilt, and of Gods displeasure: O how is the beauty of the Soul (which is far more glorious than all visible creatures) how is the beauty of that stained, when it lies under any of these darkneses! Hence, therefore we see what a blessing light is, and how we are bound to bless God for light, for natural light, for the outward light of a comfortable condition, but especially for the light of his countenance, which is better than life; for the light of knowledge, for the light of grace, how should we for ever bless the Father of lights?

*Let a Cloud dwell upon it.*] This is the fifth branch of the curse. A Cloud (as Naturalists teach) is a thick vapour raised up by the heat of the Sun to the middle region of the ayr, and thereby the cold condensed becomes so thick, that it stops and intercepteth the light: Clouds and darkness go together, as in the ninety-seventh Psalm, vers. 2. if there be Clouds, there is darkness, *Clouds and darkness are round about him.* So that to say, *Let a Cloud dwell upon it*, is but a further exemplifying of the same thing: before it was, *Let darkness be upon it*; now, *Let a Cloud dwell upon it*.

*Dwelling*, notes the continuance and consistency of darkness; he doth not say, let a Cloud pass over it, (for Clouds properly are unfixed, Clouds move continually, and are carried on the wings of the wind;) But *Joel* would have his Cloud a fixed Cloud, a Cloud so black and so strong, as might not be dissolved, but cause a continued eclipse upon the day.

A Cloud, and the dwelling of a Cloud, imports sometime the care and protection of God over his people: *Exod. 40. 38.* We read of a Cloud that was continually over the Tabernacle, *a Cloud was over it by day, and a pillar of fire by night.* In the fire there was direction, in the Cloud protection, and mercy in both. So *Isai. 4. 5.* God promiseth to create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud: which is expounded in the close of the verse; *For upon all his glory* (his Church and Saints) *there shall be a defence.* But here the Cloud, and the dwelling

dwelling of it, notes continued darkness: As if Job should have said, If the light do shine upon that day, I wish that a curtain might be drawn perpetually between the world and the Sun; let a Cloud dwell before the face of the Sun, which may muffle it, and intercept those beams which would enlighten and refresh the Earth.

Clouds are refreshings, yet Clouds you see may prove afflictions: As a Cloud is a protection at one time, so it may be an affliction at another: As a Cloud shadows us from the heat, it is a blessing; but as a Cloud eclipses the light, so it is a curse. The same creature may be employed both for a curse, and for a blessing. Yet further, Job would not only have it a dwelling Cloud, but a condensed Cloud. Some Clouds are so thin, that the Sun appears, and light shines through them; Job desires this may be thick enough, not only to cause darkness, but to cause blackness; which is the last branch of his curse upon his day.

*Let the blackness of the day terrify it.*

Job's heart was so full of passion, that his sorrows could not come out at once, he takes time and breath. Now saith he, *Let the blackness of the day terrify it.*

Blackness is more than darkness, therefore we find blackness an addition to darkness in the Epistle of Jude, vers. 13. where giving divers elegant characters of wicked men, whom he calls *spurs in their feasts of charity, clouds without water, trees without fruit, raging waves of the Sea, foaming out their own shame, wandering stars*: And what is the portion of men thus qualified, but Hell, Wrath, and vengeance? So he tells us in the next words, *To whom is reserved the blackness of darkness for ever.* Darkness, and the blackness of darkness, is the portion of those that shall for ever lie under the wrath of God; blackness of darkness is the beauty of Hell, that fire will besoot the damned to all eternity; Then *the blackness of darkness*, is the darkest darkness that can be imagined; blackness of darkness was Egypt's plague; that was darkness, and thick darkness, darkness to be felt, Exod. 10. 21. so dark, that no man could see another, neither arose any from his place for three days, vers. 23. This was blackness of darkness, the picture of Hell, that chamber of darkness. The word in the Hebrew signifieth heat and blackness: The reason is given, because heat makes things black

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Grimata po-  
strema calores  
intensiores &  
vehementiores  
quales esse so-  
lent in diutius  
canicularibus,  
significat.  
Druf.

and swarthy; from the same word those Idolatrous Priests, spoken of 2 King. 23. 5. were called *Chemarims*, or the *black Priests*; and they were called so, either from the black vests or garments which they commonly wore, or from the heat and fire of their furious zeal, either in the defence or exercise of their superstitious worship; or from the smoaky incense which they offered, fit enough to black themselves, but no way pleasing unto God.

*Let the blackness of the day terrifie it.*] Terrifie what? *Terrifie the day.* The day is not capable of fears, or of affrightments; but the meaning is this, let the blackness of the day make it a terrible day, or let it be a terrible day by reason of the blackness of it; As we use to say, such a day was a terrible day, it was a black day.

*Changes in the course of nature are full of terror.* That which is proper and natural to the day is light, therefore to see the day covered with blackness, must needs affright us: when we look for light, as they in the Prophet, and behold darkness, that troubles; but when we look for light, and behold blackness, that terrifies. The vulgar Latin Translation reads it thus; *Let (as it were) the bitternesses of the day terrifie it*; The bitternesses of the day, are those sad accidents and troubles which fall out upon that day. To which lence the *Caldee Paraphrase* thus expounds it; let such bitternesses of the day afflict it, as the Prophet *Jeremy* was afflicted with, for the destruction of the Temple, or as *Jonas* when he was cast into the Sea. *Hard bondage made the lives of the Israelites bitter, Exod. 1. 14.* And when the Lord threatens to turn their feasts into mourning, and their songs into lamentation, he concludes thus, and I will make it as the mourning of an only son, and the end thereof as a bitter day, *Amos 8. 10.* Hence afflictions are called gall and wormwood, bitter things. And the *Chaldeans*, whom God made so great a scourge to his own people, are called a bitter Nation, *Hab. 1. 6.*

We have opened these words, which concern the curse upon *Jobs* day: Now follows his curse upon the night.

Verf. 6. *As for the night, let darkness seize upon it, let it not be joyued to the days of the year, let it not come into the number of the moneths.*

Verf. 7. *Lo, let that night be solitary, let no joyful voyce come therein.*

He goeth on in his former passionate Rhetorick, to load the night

night with as many evils (if not more) as he had done the day; *As for that night, let darkness seize upon it.*

We have heard of darkness before, darkness upon the day. What doth *Job* mean here to call for darkness upon the night? The night is it self full of darkness, yea darkness is proper to the night. Is it any curse to say, Let Wormwood be bitter? or to say, Let Lead be heavy? The natural property of a thing cannot be the punishment of a thing. How is it then that *Job* saith, *Let that night be darkness, or Let darkness seize upon it.*

Though it be true, that darkness is proper to the night, yet there are degrees of darkness, and every darkness is not proper to the night. The word here used for darkness, is observed by Grammarians, to signifie an extraordinary thick darkness, yea darkness joyned with tempest: Let thick tempestuous darkness seize upon, or take hold of that night; for the word signifies, to grasp, or take a thing in ones hands, let darkness grasp it. Though the night be dark, yet it may be darker; we call some nights light nights, in comparison of others. Note from this,

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Tenebrosus tura  
b, Vulg.

*That there is no estate so ill, but it is possible it may be worse.* The night is dark, yet you may super-add darkness to it: and though the condition of any person or people be as the night, dark, yet the darkness may increase more and more to a perfect night. You know what God saith concerning the people of the *Jews*, when he threatened them with troubles, *I will punish you yet seven times more for your sins.* God can make such a night, as that the former night shall seem a day to it; God can add darkness to the darkness of the night: God can add bitterness to the bitterness of Wormwood, and make Lead more heavy then Lead: There is no man on earth in so sad a condition, but he may be in a worse. Art thou poor? God can send thee such poverty, as that thy former poverty was riches compared with this. Art thou weak and sick? God can add more sickness, and make thee so weak, that thy former sickness may be accounted health, and thy weakness strength, compared with this. In this sence darkness seizeth upon the night. He wishes a second evil upon that night.

*Let it not be joyned with the days of the year.*

Hieron. Sep

Some read it thus, *Let it not be computed in the days of the year.* Others, *Let it not be in the days of the year.* This is another evil he calls down upon the night. The glory of the night

consisteth in its conjunction to the day ; hence light and darkness put together, come both under the denomination and notion of day ; Night is called day, as being a part of the natural day : Now that which is the chief priviledg of the night, this curse strikes at : *Job* would have it rent and dis-joynted from the day, *Let it not be joynted to the days of the year.*

Disunion and division is a great curse, when the night is not joynted to the day, it is the curse of the night. The *Rabbins* have a conceit, why after the work of the second day was finished, God (beholding what he had done) did not add any approbation to it ; When he made the Light, which was the first days work, he approves it, *God saw the Light, and said it was good*, but to the work of the second day God subjoynted no approbation, by saying *it was good* : The reason (I say) which many of the *Rabbins* give of it, was this, because then was the first disunion, that made the first second that ever was ; *all before was one (sub unissimo Deo) under the one-most God* : I shall leave this fancy to the *Rabbins*. But there is somewhat in the notion it self, namely, that division and disunion are the evils of the creature. The night hath glory by union with the day ; the weakest things, and the obscurest things, have an honor, by being joynted with the stronger and more excellent.

And as these natural disunions are the affliction of natural things ; so civil disunions and civil divisions are much more the affliction of People and Nations. *Christ* assures us, *that the strongest Kingdoms divided cannot stand*, *Mark* 3. 24. Weak things are strong by union, and that not onely by union with the strong, but by union among themselves. Weak things united are strengthened, joyn weak with weak and they are strong. And things obscure, united, are honorable, especially if united with that which is honorable ; The glory of the wife is in the band of union with her husband ; *she shines with the rays of her husbands honor* : whatsoever natural or civil excellency is in him, reflects upon her ; *The woman is the glory of the man*, (as the Apostle speaks, *1 Cor.* 11. 7.) in regard of subjection : It is mans glory, that God hath given him superiority over so excellent a Creature. But in another sense, the man is the glory of the woman, she communicates with him in all his dignity how great soever. Thus also the day is the glory of the night : The night shines by her marriage with the day. *Job* sues out a divorce between them, *Let it not be joynted to the days of the year.*

And



And let it not come into the number of the Moneths. The Original may be translated, in the number of the Moons: The same word among the Hebrews, signifieth the Moon and a Moneth: as likewise among the Grecians: And the reason is, because their Moneths were counted by their Moons, and the Moon is renewed every Moneth. Every Lunation made a Moneth, and thirteen Lunations made a year, their Moneth consisting of 28 days, which is a Lunary Moneth; So that when Job saith, *Let it not come into the number of the Moneths*, he would take away one special benefit of the night; And it is as if he had said, let that night be useless, and stand for nothing in the Calender of the year. *To every* (על כל) *men-thing there is a season, and a time to every purpose under the Hea-* *ven*, saith the Preacher, (Eccles. 3.1.) So every season hath some-thing to do, and there is a purpose for every time under Heaven. A purpose for Summer, and a purpose for the Winter, a purpose for the day, and a purpose for the night. And for any of these to be disappointed of their purpose, is (so far as they are capable of affliction) their affliction. We may observe hence;

*That it is a great curse upon any creature, to be made an useless creature, to stand for nothing.* This is to lose the end of its being, and therefore it must needs lose the happiness of its being. Every thing was (by the Law of its Creation) ordained for some use, and therefore cannot but be unhappy when it is made useless. And if it be the glory of inanimate Creatures when God will use them, or when men make use of them for God; how inglorious then is the condition of those men, who are (as God speaks of that King, Jer. 22. 28.) *like a despised broken Idol*, which hath no honor, and is of no use, *who are as vessels wherein there is no pleasure*, vessels layd by the walls, (as we speak) layd aside, as unfit or unworthy to be look'd after, and employed in any publique service.

*So, let that night be solitary, let no joyful sound come therein.*

This solitariness of the night may have respect to the former words: He would not have it *joyned to the days of the year*, he would not have it *come in the number of Moneths*. What then? then it must needs be like a solitary widow, all alone, *Let that night be solitary*. Or secondly, his meaning may be this, Let there be no meetings that night. The night is not solitary in it self, but then the night is called solitary, when the society of friends is stopp'd

Egyptij festum  
celiberrimum  
habuerunt noct-  
urnum, tum  
etiam noctu ce-  
lebrantur nup-  
tiae. Herod.  
lib. 2.

and interrupted. It was the custom of those times, and it is a custom continued in many places to these times, for friends to meet in the night : and such meetings make night as day ; good society is comfortable : A solitary condition is a sorrowful condition. So then *Job* compleats his curse in this Verse, and makes up a full sum of misery upon his night. What can be said more against it, then now he saith ? He had before wisht it dark in it self, divided from the day, of no number in the moneths ; And now he would not have friends meet to refresh themselves by mutual communion and loving converse that night. Much of the comfort of our lives is brought in by the society of friends. Man is defined a sociable creature, as well as a reasonable creature ; solitariness is opposite both to the nature and happiness of man. *Wo be to him that is alone* (saith *Solomon*,) *two are better then one*, and especially in times of trouble. As our comforts are multiply'd upon them that are neer us, so our sorrows are allayed and eased by them. There is a solitariness which is the sweetest part of our lives, when we retire a while from the World, from the throng of men and busyness, that we may be more intimate with Christ, and take our fill in communion with him : To go alone, that we may meet with God in Heaven upon Earth : But to be so left alone and scattered, that we cannot meet with men, is (if not a Hell. yet) one of the greatest afflictions upon the Earth. Such solitary Times are sad Times.

*Let no joyful voyce come therein.*] As if he should say, If men will meet that night, and converse together, let them meet only to mourn together, and let their conversation be made up with mutual sorrows ; let them only tell each other the sad stories of their afflictions. Thus let them meet to lament together, but let none meet to rejoyce together, let there be no meeting with any joyful voyce that night. He alludes again to the custom of those times, which were wont to have as meetings in the night, so to rejoyce in those meetings ; They feasted with songs and musick, a joyful voyce was in their meetings. *Musick is sweetest in the night : The stillness of the night gives advantage to the voyce.* The *Roman* History tells us, that their greatest feasts, their most luxurious banquetings and curious musick was in the night ; The Apostle alludes to that custom, when he saith, *They that are drunken, are drunken in the night*, (1 *Thes.* 5. 6.) Works of darkness seek times of darkness. *He that doth evil bateth the light*, *Job.* 3. 21. principally the

the light of knowledg, and withall the light of Sense. There are two Opinions about this joyful voyce, which I shall but name and pass on. First, The *Caldee Paraphrast* will have this joyful voyce to be the voyce of the Cock, *Let not the Cock crow that night*; the crowing of the Cock is a comfortable voyce in the night; The Cock is a natural Cock; and by his crowing tells us the hours of the night: As if *Job* had said, in stead of the chearful voyce of the Cock, let that night be filled with the doleful voyce of the Owl, or of the Shreech-Owl. A second Opinion saith, this joyful voyce which *Job* puts from and denies his day, was the voyce of the Stars, spoken of, as they would have us to conceive, *Chap.* *Monstra volant, dira strident in nocte volucres, Nocturneque gemunt striges, & seriale bubo Damna canens.* *Stacius l. 3.*

38. 7. *When the morning Stars sang together, and all the sons of God shouted for joy.* But to leave these as fancies, rather then expositions; The Interpretation given is clear and suitable to the method of the curse: *Job* would have no meeting on that night, or if any were, he forbids their joy, *Let no joyful voyce be heard therein.*

It is a great evil upon any Time, when the voyce of joy is taken away from it: It is a great evil upon Times, when joyful meetings can no more be observed; when if any do meet, they meet and sigh together, they meet and lament together, they meet and bemoan each others losses and calamities. The Prophet *Isaiah* speaks of a time when *the songs of the Temple shall be howlings*, (*Chap. 8. Vers. 3.*) And *Vers. 10. I will turn your feasts into mourning, and your songs into lamentation.* It is very sad, when the songs of our private houses are changed into howlings: but much more when the songs of the Temple. Both these are pronounced against *Babylon*, as a part of that dreadful curse which God will pour out upon it, when his wrath comes to the utmost, *Rev. 18. 22. The voyce of harpers and musicians, and of Pipers and Trumpeters, shall be heard no more at all in thee, and the sound of the millstone shall be heard no more at all in thee, and the voyce of the Bridegroom and of the Bride shall be heard no more at all in thee.* That is, O *Babylon*, there shall be no joyful voyce any more at all in thee: Not the voyce of musick, no not the voyce of a millstone. We have great cause to fear that the joyful voyce may suddenly be taken away, not onely from our nights, but also from our days; not onely from our houses, but also from our Temples; For the voyce of sin hath been heard from both. Darknes hath begun to seize upon our light; the seed of division is not onely sown, but

sprung up among us ; our troubles increase, yea our joyful voyce is already changed into the sound of the Trumpet, and the Alarm of War into the neighings of Horses, and the *confused noise* of bloody battels, *Isai. 9. 5.* And which may afflict our hearts more, we hear the mournful voyce of the widow crying out, *My Husband, my Husband.* We hear the mournful voyce of the Orphan, crying out, *My Father, my Father.* Husband and Father slain by the sword, while they went out to help the Lord against the mighty. It is time for us to sit solitary and alone, to mourn every Family apart, and our wives apart, (*Zeck. 12. 12.*) to lift up our voyce in prayer night and day, lest the joyful voyce be utterly taken away, and for ever silenced amongst us : Lest it be said of us as of *Jerusalem*, (*Lam. 1. 1.*) *How doth the City sit solitary that was full of people ? How is she become as a Widow ? She that was great among the Nations, and Princess among the Provinces, how is she become tributary ? As that Heathen said of the time past, I had perished, if I had not perished :* So we may say of the time to come ; We shall mourn, if we do not mourn ; we shall be solitary, if we sit not alone. Our nights of sinful joy in chambering and wantonness have bereft us, and will bereave us more of refreshing joys. And in stead of the voyce of friend and brother, you may hear onely the voyce of the *enemy and avenger* : and that is no joyful voyce. When *Jacob* was informed of the approach of *Esau* his bloody brother, he put all things in order, and presently the Text saith, *Jacob was left alone*, *Gen. 32. 24.* What, deserted ? did his company run from him ? No, it was an elected solitariness, not a necessitated solitariness, he desired to be alone ; and he staid alone that he might not be alone : He staid alone that he might get God neerer in communion with him and his, that his family might not be scattered from him, and his house left desolate. So, if we would be voluntarily alone, from the world to be with God, wrastling our nights in prayer as *Jacob* did, we might (as he did) prevent solitary nights, and prevail with God by the voyce of prayer, in the mediation of *Jesus Christ*, and the powerful cry of his blood, to continue unto us the voyce of joy.

## JOB 3. 8, 9.

*Let them curse it that curse the day, who are ready to raise up their mourning.*

*Let the Stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day.*

**I**N the former Verses *Job* himself curseth the night ; in this he enviteth others to curse it ; that his sorrow might appear not onely serious, but solemn, he calleth for those who made mourning their profession, and to weep for and with others, their trade : such as used to rise early, and awaken their companions to come away and joyn in prepared and studied lamentation. This I take to be the sum and fence of these words, which yet in the letter are very full of difficulty, and have divided Interpreters exceedingly. I shall briefly touch the most of those fences given, and then more fully present you with what I apprehend as suitable to this Text, and consonant unto Truth.

First, Take a brief of the divers readings of this Verse, *Let them curse it that curse the day, who are ready to raise up their mourning* : So we in our Bibles.

The Vulgar and the Septuagint read it thus : *Let them curse it that curse the day, who are ready to raise up Leviathan.*

Another renders the latter clause, *Who are ready to raise up the Dragon.* Theodot.

Mr Broughtons Translation runs thus ; *May they curse it who do curse the day, who will hunt Leviathan.*

*Janinus* and *Tremelins* have a Translation different from all these, *I would they had cursed thee that enlighten the day, who are ready to stir up Leviathan, or the Whale.* That which all other Interpreters I have met with call *curfing of the day*, they call *enlightening the day*.

You see there is much variety about the rendering of these words out of the Hebrew. And there is as much diversity of Opinion grounded thereupon.

First, Some apprehend that *Job* in this Verse alludes to the custom of a certain people in *Ethiopia*, called the *Atlantes*, frequently

quently mentioned in divers Histories, who living under the torrid Zone, in an extream hot Climate, used to curse the Sun when it arose, because it scorched them with vehement heat: This made them in love with the night. and hate the day. And so the sence is made out thus, Let them curse this night, who use to curse the Sun-rising every day, whose pain heightening and imbittering their spirits, caused them to pour out the most bitter and revengeful exactions.

But I will lay this by, though some set much store by it, as a special treasure of invention; For I much question, not only whether this custom of cursing the day amongst that people was known unto Job, but whether he ever heard of such a people being so remote and distant from him.

Secondly, I shall a little open the meaning of that Translation given by Iunius, *Let them curse it who enlighten the day, Who are ready to raise up Leviathan or the Whale.*

By those who enlighten the day, he saith the Stars are understood; *Let those curse thee who enlighten the day*, that is, let the Stars curse thee; *And who are ready to raise the Leviathan*, that is, let the winds be against thee, let the winds curse thee, or be a curse unto thee. The reason he gives, is because Stars are (*Illustratores Diei*) the enlightners of the day; And to save it, we must not (saith he) take the day strictly for a day artificial, for then the Stars are of no use, but for that part of the day natural which is dark, namely the night; the Stars are enlightners of the day, namely of the dark part of the day, the night; And so Job calls here to the very Stars, that they should oppose and trouble that night.

We read in that notable History, *Indg. 5. 20. That the Stars in their courses did fight against Sisera*; such expressions there are, making as it were the Heavens angry, the Stars to oppose the designs of men. The host of Heaven is under the command of the Lord of Hosts, when he calls them forth to the help of his people. Thus he conceives Job envying the Stars to take part with him in this quarrel against his night; Let the Stars curse the day, those enlightners of the day.

Then he understands by them that stir up Leviathan, the winds; those words (*Who stir up Leviathan*), are (saith he) a *Paraphrasis*, or description of the winds. The reason which he gives is, because when great winds arise and blow strongly, that mighty

fish

fish the *Whale* or *Leviathan* lying at the bottom of the Sea, by the motion of the waters is roused and stirred up, and so mounts to the superficies or top of the water, or appears above it. Thus the winds raise up *Leviathan*. His sence from both, is, that *Job* sets the Stars and the winds against this night, and bids them combine to make it troublesome and tempestuous. This Opinion, for the reverence of the Authors name, deserveth to be looked upon with respect; but I should not (neither do I) apprehend that to be the meaning of *Job* in this place.

Thirdly, The difficulty is resolved by making these words an allusion to fishermen, as if *Job* here did but describe the condition of those, or shew what by accident doth befall those whose trade and art it is to catch *Leviathan* or the *Whale*. These take the word *Leviathan* in the proper sence, for that mighty fish described in Chap. 41. of this Book of *Job*, *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down? &c.*

*Leviathan* is derived from *Lavah*, which signifieth joyned or coupled together; whence (to note it by the way) the word *Levi*, לה Adjunctus, scilicet unde Le-  
the name of the third son which *Jacob* had by *Leah*: She called his name *Levi*, For now, saith she, will my husband be joyned unto me, because I have born him three sons. Gen. 29. 34. The same reason is given, why that dreadful fish is called *Leviathan*. His description clears this, *Job* 41. 15. His scales are his pride, shut up together as with a close seal, one is so near to another that no ayr can come between them, they are joyned one to another, they stick together that they cannot be sundred. He hath his name *Leviathan* from the close joyning or compactedness of the scales, that cover or harness him like an impenetrable armour of proof. Now taking the word thus properly for the fish *Leviathan*, *Job* is conceived to allude to the custom of those who hunt for the *Whale*; who observing the night to be most advantagious for that work, are troubled at the approach of light, and therefore the fishermen as soon as ever they saw day begin to break, cursed the day, as an enemy to their success in pursuing and killing the *Whale*. That fishing is a business of the night, is evident from that speech of *Peter* to our Saviour *Christ*, (*Luke* 5. 5.) *Master, we have fished all night, and have taken nothing.* According to which allusion, the meaning of *Job* must be, as if he had said, I will not strive any longer for words to express my passion against this night, let it be blasted with the curse of those

יהוה  
Adjunctus, scilicet unde Leviathan triglyt  
labrum cum af-  
fixo.

Qui hujusmodi  
magnos pisces  
piscantur, de  
nocte eos inva-  
dunt in tenebris,  
& ideo quando  
dies incipit ap-  
parere, maledi-  
cunt diei, quia  
per hoc eorum  
opem & inten-  
tio impeditur.  
Aquino. in co.

those who are most skilful in the dialect or language of execrations, even with such a curse as those Sea-hunters the fishermen use to pour forth upon the day, when it breaks too soon for their profit, so that they are hindered in catching of Leviathan or the Whale.

*Piscatore aut  
nauta maledi-  
centior.*

There is a Proverb amongst us, *If you swear or curse, you will catch no fish*: And it seems these were wont to swear and curse when they could not catch. And hence it was a Proverb in other Countries, when they would set out an enormous swearer, or one given to prophane cursing, they said, *He sweareth, or he curseth like a fisherman*: A generation of men whom that age had branded on the tongue, whose mouths were full of cursings, and their ordinary discourse as much oaths as words.

But against this Exposition experience is objected, that the usual time of fishing for the Whale is in the day, not in the night. If it be so, then the ground of this opinion is quite overthrown. That some kind of fishing is a night-work, the words and practice of *Peter* before mentioned, are proof enough: Whether Whale-fishing were exercised in the night, I shall not much contend to prove, seeing I approve but little of that interpretation which is bottom'd and built upon it.

*Piscatores dici  
maledicunt, in  
quo in non a-  
cidit bene pis-  
catum.*

Besides, I find others, who sticking to this Translation (*the stirring of Leviathan,*) do yet wave and pass by this conceit of night-fishing; and they say, that the curse here is not to be referred to their rage against the light, because it brings the day; but, to the day, because it brought them to success. So that day is not opposed to night, but a good or successful day to a bad or successful day of fishing. And then the sense is to this effect, that *Job* calls for such a curse upon his day, as prophane fishermen, who attempt to catch the Whale, usually spend upon that unhappy day, wherein they lose their labour, and after all their hazard and cost come home empty.

And when it is objected against this opinion; Why doth *Job* mention Leviathan or the Whale, if that be his meaning to allude unto the sinful passion of disappointed fishermen; for vain men in that employment are as apt to curse and be passionate when they miss of their intendments in labouring to catch any kind of fish.

To this answer may be given in two things. First, This business of fishing for the Whale is a business of great charge and greater danger



danger; and because greatest losses raise greatest passions, and the higher our disappointments are, the higher is our language: therefore *Job*, who intended here the highest and greatest curse, wishes it parallel with that, which the greatest cursters belch forth, when (as they pretend) they have greatest occasion, yea (as they call reason) reason to curse: And who should these be but ignorant or idolatrous fishermen, and they at such a pinch, when they have lost the hope of their greatest gain. As if *Job* had said, Let as big a curse fall upon that night, as ever fell from the mouths of those prophane fishers, not only when they have been successles in fishing for a Herring or a Sprat, but when after all their pains and cost they cannot take Leviathan. *Micha's* mother cursed when the eleven hundred shekles of silver were stollen from her, *Judg.* 17. 1, 2. To lose what we hope for, vexes corrupt nature as much as the loss of what we have. *They who have not treasure in Heaven, and to whom godliness is not more the earthly gain, cannot but be enraged when the hope of their gain is gone upon the Earth.*

Secondly, We may say, he nameth the Leviathan by a Synecdoche, one principal for all, or for any; the chiefest of a kind is put for all of a kind: and then it is applicable to those Sea-hunters, whatsoever game they pursue. I shall touch one way more of illustrating the opinion of those who take Leviathan in this Text for the Whale. We may conceive it thus, that *Job* doth not here allude to fishing for the Whale, and so to that successles fishing which provokes to cursing. But take it in the general; The Whale (we know) is a very formidable Monster to Sea-men and Mariners, the whole Ship, with the lading of it, and all their lives, being endangered if a Whale strike it. So we may understand that of *Job*, speaking of *Leviathan*, Chap. 41. 25. *When he raiseth up himself, the mighty are afraid.* Now the Whale being so formidable and dangerous to Sea-men, they perceiving the Whale neer them, or themselves at unawares ready to stir up or raise the Whale, are exceedingly afraid; And as great fear in some sets them a praying; and causeth strong prayers, so fear in others sets them a cursing, and causeth strong curses. Prophane Marriners, seeing themselves in such imminent danger by the approach of the Whale, presently curse the day that ever they loosed Anchor, or set sail from the Harbor, the day that ever they fell within the reach of this Sea-monster, now ready to sink their Vessel, and overwhelm them all. Such a curse *Job* wishes upon that night, the night of his conception, as men of this rank

conceive and bring forth in the day of their most pteſſing tears, when anguiſh and ſorrow take hold of them, *as travel upon a woman with child, and they cannot eſcape.*

Thus I have given you the ſum of thoſe apprehenſions which are offered for the making up of this Expoſition; namely, That the word is here to be taken for that mighty fiſh Leviathan; and that, either in reſpect of thoſe who make it their buſineſs, and go out purpoſely to catch Leviathan, or of thoſe who unawares are ready to be caught by Leviathan: The former diſappointed of their hopes, and the latter ſurprized with fears, making a curſe their refuge, and caſing themſelves by execrations.

There is a fourth Opinion which giveth the ſence of theſe words quite another way, though it retains the ſame Tranſlation. For paſſing by the alluſion to fiſhing, or cuſtoms of fiſhermen, they make theſe words as a character or deſcription of the extreameſt and vileſt of wicked men; as if Job ſaying, *Let them curſe thee that curſe the day, who are ready to ſtir up Leviathan*, had ſaid, let the worſt or moſt wicked among the children of men curſe this night; And we know, that the worſt of men are moſt for curſing, they curſe deepeſt; as the beſt of men are moſt for prayer, and they pray higheſt and holieſt. So then, Job's mind being to lay the foreſt curſe upon this night, thinks or finds his own ſpirit too ſtrait, his own heart not large enough to do it; therefore he doth (as it were) call in aid from thoſe Matters of curſing; Let the moſt expert, the moſt ſkill'd in curſing, ſuch as are verſt in oaths and blaſphemies, the very dregs and ſcum of men, let them pour out the dregs, the worſt, the bittereſt of their curſes upon that night.

But how ſhall we make out this notion, that the vileſt of men are here deſcribed? That we muſt conſider and open further, to ſhew the ſubſtance and dependance of this Opinion.

The worſt and wickedeſt of men are conceived to be here meant in two expreſſions.

Fiſt, By them who are ſaid to curſe the day, *Let them curſe it who curſe the day.*

Secondly, In thoſe words, *Who are ready to raiſe up Leviathan.* Both theſe are ſuppoſed as deſcriptive circumlocutions of the moſt wicked and vileſt men.

How ſo?

Fiſt, *They that curſe the day.* That which a man hates, he is forward

forward enough to curse: Wicked men love darkness, and they hate the light, therefore they curse the light. Light is of two sorts, either natural, that of the Sun, or metaphorical, that of knowledge. Take light either way; take light properly, for the natural light; or take light improperly, for the light or the day of knowledge, wicked men, and especially the worst of wicked men, will be found cursers of the day. First, They are so express in this Book of *Job*, respecting the natural day, Chap. 24. where having described many acts of violence committed by cruel oppressors, who know not God, vers. 1. he concludes, vers. 13. *They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof: And vers. 16. In the dark they dig through houses, which they had marked for themselves in the day time; they know not the light: For the morning is to them even as the shadow of death: If one know them, they are in the terrors of the shadow of death.* Men to whom the morning is a terror, and light as the shadow of death, cannot but curse the day, whose approach hinders them in their night-works, in their black designs and purposes. Secondly, Other Scriptures discover more deadly hatred in wicked men against the light of knowledge; they rebel more against the day of grace, then against the day of nature, or the natural day: The former hinders only the outward practise of sin, but this opposes the inward principles of sin. We see what cold entertainment, yea what war this light found in the world, and why, (*Job. 3. 19, 20.*) *Light is come into the world, (that is, Christ and the knowledge of his ways) and men (not men in general, but ungodly men) loved darkness rather than light; Why? Because their deeds were evil.* (evil deeds and evil doers seek covert in this darkness,) *for every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* They are ignorant willingly, that they may sin more freely: For though they are resolv'd to sin in and against the light of knowledge, yet they had rather sin in and with the darkness of ignorance; no man can sin with so much ease and delight in this light, as he can in darkness. A man that hath light in his understanding, can hardly sin without smart upon his Conscience: Hence they who love sin hate knowledge. On this ground it is as clear as the day, that wicked men are (*Lucifuge*) such as avoyd, shun, and hate the day, no marvel then if they curse the day; And to be angry with or curse the day,

is an evidence (as clear as the day) of a wicked man. He that desires not to know the truth, hath no desire to practice it : And he who hates the knowledge of the truth, hates the practice of it ; yea he therefore hates knowledg, because he hates practice : This is wickedness at the height. To commit a sin against light, is not so great an argument of an evil heart, as to be troubled at the light which rebukes or would prevent the committing of that sin. Thus we see in what sense, by those *who curse the day*, we may understand the worst of wicked men.

But for the second part, [*Who are ready to raise up Leviathan,*] How is this a description of wicked men ?

To make out this, we must expound *Leviathan*, not properly for the Whale, but improperly and mystically for the Devil, that great Leviathan : Under which name, he with all spiritual wickednesses, the Opposers of Christ and of his Church are comprehended by the Prophet, (*Isai. 27. 1.*) *In that day the Lord with his sore, great and strong Sword shall punish Leviathan, the piercing Serpent, even Leviathan the crooked Serpent, and he shall slay the Dragon in the Sea.* Now they that raise up this mystical Leviathan the Devil, are surely the vilest men.

But who do thus ? or how can this be done ?

They are said to raise up *Leviathan*, who seek occasions of sinning, such as do not stay till Satan tempts them, but they (as it were) tempt Satan. They are so hasty, so forward to do evil, that they think the Devil comes not fast enough, and therefore they do even go out to meet, provoke and raise up the Devil, they invite temptation : There is a truth in this, All sins are not from the temptations of Satan ; our own hearts are not only the soyl, and have in them the seed of all sin, but they are Sun and rain, to warm and water those seeds that they may grow. And as a godly man (from the new principle at first planted in him by the Holy Ghost) doth often stir up the Holy Ghost to come and help him, he doth not always stay till the Holy Ghost sensibly comes, but finding his own weakness and wants, and deadness to and in duty, he goeth and stirreth up the Spirit of God, and prayeth that the Holy Ghost would breathe upon him, quicken and enliven him in prayer and other holy duties : So many ungodly wretches do not stay for Satan, or wait till he comes to tempt them, but they (such is their desperate wickedness and delight in sin) wish that he would tempt them oftner. They do not only keep open house, and open hearts for

*Illi parati sunt  
suscitare Leviathan,  
qui student ad suggestiones  
Diaboli implendas. Aquin.  
in loc. Qui sibi ipsi  
occasionem quarunt peccandi  
elegantè dicuntur suscitare  
Diabolum.*

for him, ready to entertain and welcom him when he comes, but they go forth to solicit his company and his coming. This is to stir up Leviathan.

So that the whole sence according to this Exposition may be given to you thus, as if *Job* had said, Let this night be cursed with a grievous curse, even with as black and foul a curse as can be molded and fashioned in the hearts, or spit out of the mouths of the vilest miscreants, even of such as are so set upon sin, that they hate the light, and curse the day, which either the Sun makes in the ayr, or which knowledg makes in their hearts, lest that should stop and hinder them in the acting of sin; yea let such a curse be upon it, as they use to vomit out, (who are so set upon mischief, and engaged to their lusts, that they pray in ayd from the Devil, to assist and quicken them in their wickedness; that so their natural corruptions being oyled and smoothed with his temptations, their motions to sin (and indeed to Hell) may be swifter and more violent. These are they that give diligence to make their damnation sure: These are they from whom the Kingdom of Hell suffers violence, and these violent ones (rather then not have it) will take it by force. Surely their damnation sleeps not, who (lest they should not sin enough) awaken the Devil to shew them sinning opportunities. To such as these (according to the interpretation now suggested) *Job* commits his night to cursing, *Let them curse it: who curse the day, &c.*

Now though there be a Truth in the things which are asserted in this Opinion, taken abstractedly; though it be a Truth that wicked men are such as curse the day of ayr-light, and the day of knowledg-light; though they are often so mad to be sinning, that they provoke and tempt the Devil; yet I will not give this, for the sense and meaning of the words, rather you may take it and make use off it as an Allegory upon, then an Exposition of the Text.

The last Opinion, with which I shall conclude the opening of the words, is this: That *Job* in this Verse doth allude to the Custom of his own Country, and of other Eastern Countries; who had certain persons amongst them, both men and women, whom upon solemn occasions either of joy or sorrow, they were wont to hire or call in for reward, to come and help them out either in rejoicing or in mourning. We find mention of such in Scripture divers times, who were thus called and invited to hired to mourn and lament in times of sad and sorrowful accidents, whether per-

sonal

*Solent in luctu  
voce sibili, &  
lacertos mani-  
bus verberantes  
ad lacrymas  
populum provo-  
care. Hic enim  
nos permaet  
ni Judæa, ut  
mulieres spars-  
erimibus, nuda-  
tisq; pectori-  
bus voce modu-  
lata omnes ad  
fletum conci-  
tent. Hieron.  
in cap. 9. Jer.*

sonal or publique. These had (*Lacrymas venales*) tears to sell, or sale-tears, making both a profession and a profit of mourning. Such the Prophet speaks of, *Jer. 9. 17, 18. Thus saith the Lord, Consider ye, and call for the mourning women,* (he speaks of them as of a society or sister-hood well known, and as well custom'd,) *and cunning women, that they may come,* (that is, women cunning in mourning,) *and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters; for a voice of wailing is heard out of Zion, How are we spoiled? And vers. 20. Teach your daughters wailing, and every one her neighbor lamentation,* (you see it was an art taught amongst them,) *for death is come up into our windows, &c.* In *2 Chron. 35. 25.* we have a Record to the same effect, concerning the lamentation for *Josiah: And Jeremiah lamented for Josiah, and all the singing-men and singing-women spake of Josiah in their lamentations to this day.* So that there were both men and women prepared and usually called forth to lament such occasions of sorrow. Again, *Amos 5. 16. Therefore the Lord, the God of Hosts, the Lord saith thus, Wailing shall be in all streets, and they shall say in all the high-ways, Alas, Alas! And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.* Observe here different mourners, *they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.* You see he speaks of two sorts of persons, they shall call the husbandman to mourning; Husbandmen are such as mourn when they mourn; when they mourn, they mourn indeed, they mourn down-right: But besides these who mourned. (*Ex animo*) really, there was another sort who did but personate sorrow, and act a part in grief; So saith the Prophet, *Call in some who are skilful of lamentation,* men or women who have studied the point, and know how to move a passion, and to heighten an affection beyond that which the plain husbandman can do; Let the husbandman mourn, but besides that, let there be art and solemnity in the mourning, call in those that *are skilful of lamentation.* There was a kind of profession, trade or art of mourning; which is further evinced, (*2 Sam. 14. 2.*) *Joab sent to Tekoah to fetch thence a wise woman,* (which is interpreted in the words following to be a woman skilful in lamentation,) *and said unto her, I pray thee feign thyself to be a mourner: Thou art a cunning woman, thou knowest how to act*

the

the part and postures of a mourner to the life, *Go to David, and feign thyself to be a mourner, and as a woman that had a long time mourned for the dead.* And it is observed to this day in many places (and as I have been informed frequently in Ireland) that not only friends and neighbors are called to lament at the funeral of their friends and neighbors, but many others no way related, scarce ever known to the person deceased, who come professedly to strain for tears, and make lamentable out-cries over the dead. To such a custom or profession *Job* here alluding, saith, *Let them curse it who curse the day.*

If it be objected, That this Text speaks of such as curse the day, and not of such as mourn upon or bemoan the day: That is easily removed, because upon those days of mourning they were wont to mix execrations with their lamentations, and curses with their tears; crying out, Oh the day! alas for the day! oh that ever such a day came! In *Ezek. 30. 2.* the Lord saith, *Son of man, prophecy and say, Thus saith the Lord God, Howl ye, wee worth the day.* These did curse the day; and such were hired in that fence to curse the day. As *Balaam* (who loved the wages of unrighteousness) was hired to curse the people of God, *Numb. 22.* So then the cursing here meant was a doleful wish, that the day had not been, or that such things had not happened upon that day: And so these words, *Let them curse it who curse the day, who are ready to raise up their mourning,* are only a circumlocution describing those mercenary cursers or mourners: As if *Job* had in more words said thus; Let this night be cursed in as high a strain, and mourned over with as enlarged sorrows, as the art and invention of those, whose trade is cursing, and who have tears at command, ever did or can put forth, when hired on purpose to mourn over the saddest spectacles, and most calamitous events.

Now this being taken for a ground-work, that in those times and Countries men and women were hired to mourn, and that an art of mourning was then profest; The difficulties that are in the Text opposing this, are further to be examined: For here still it seemeth doubtful, how this word *Leviathan* can fall in with such an Interpretation, or be applied to those hired and professed mourners. Towards the clearing of which, I shall a little open three words.

The first is [*Gnatidim*] *who are ready*: which signifies a העתידים prepared and meditated active readiness; as we find in two

Texts of the Book of *Esther*, *The Copy of the Writing for a Commandment to be given in every Province, was published unto all people, that they should be ready against that day*, Chap. 3. 14. and again Chap. 8. 13. So that in *Job*, to be ready to raise up the mourning, notes more then an immediate going about a thing; As we say, I am ready to do a thing, that is, I will or must do it presently: For it notes also a studied readines or preparedness to do a thing.

עיר

The second word is [*Gnowr*,] to raise up, which is properly to raise from sleep, as in that place, *Psal.* 44. 23. *Awake, why sleepest thou O Lord? Arise, cast us not off for ever.*

Expofui cum  
Hebrais Levia-  
than fimpliciter,  
pro אכל  
luctum fuum,  
ut fit Nun pro  
Mem, ficut alia  
as hec confundi  
videas. Quo  
fignificatu in  
fcriptis doctri-  
narum Hebraicorum  
occurrit, & ex  
lingua Syriaca  
Sumptum eft  
vicinum nomi-  
ni, אכל  
fic & Chaldaus  
verlit. Simpli-  
ciffimum eft Le-  
viathan pro lu-  
ctu exponere  
cum Hebraeis.  
Merc,

The third word is [*Leviathan*,] which hath two other fignifications, both applicable to this Interpretation.

First, Divers of the *Rabbins* translate it by the Hebrew word [*Ebel*,] which fignifies mourning or sorrow; and with the pronoun affixed, Their sorrow or their mourning. And this is affirmed by the learned *Mercer* for the plainest meaning of the word, and fo found in the writings of the Hebrew Doctors, which alfo directly answers our Translation, *who are ready to raise up their mourning.*

Secondly, The word [*Leviathan*] is derived (according to the opinion of others) from *Lavah*, i.e. joyned or associated. Hence *Leviath*, i.e. fociety or fellowfhip; to which the fame pronoun being affixed, the word *Leviathan* is made up, and according to that extraction and compofition, is rendered (*focietatem fuam*) their fociety or their company. And the word in this derivation and construction of it, falls in with the fence of the former Interpretation, who are ready to raise and ftir up their company, namely to go forth and mourn, or their company of mourners. And the Reason is two-fold, why they are or may be faid to raise up their company of mourners.

First, Becaufe thofe folemn mourners were ufually a great many, they were a company, a *Chorus* or a *Quire*, making a doleful lamentation; and fo when they were to mourn, they called together or raised up their company of mourners. And the word [*raised*] is proper for a fecond Reason, becaufe in fuch mournings it was custom'd to rife up very early, or early to raife up one another. As *David*, fpeaking of mufical rejoycing, *Pfal.* 108. 2. faith, *Awake Pfaftery and Harp, I myfelf will awake early*: The Hebrew is very emphatical in that place, word for word thus, *I myfelf*

עיר



*self will awake the morning*; as if he should say, the morning shall not awaken me, but I will awaken the morning; the morning shall not find me sleeping, but I will be up first, and call up the morning. So those mourners used to awake early in the morning, or rather to awaken the morning; and they had one woman whom they called (*Præfica*) the Leader, the first or the chief of the Quire and company of mourners (*plangendi Magistra*) whose office it was to call up and bring on the rest. It appears in the Gospel of *Matthæw*, that the Jews (in those times) used to call in musick to their mournings: For when Christ came to the Rulers house whose daughter was dead, the Text saith, *He saw the minstrels and the people making a noise.* (*Mat. 9. 23.*) And *Josephus* relating the story of his own supposed death, shews how all the City of *Jerusalem* continued a mourning for him thirty days. And he adds, directly to this point, That many Musicians were hired, for reward, to lead those songs, or direct the solemnity of those lamentations.

This Exposition (upon the supposition of alluding to that custom in morning, and the allowance of those significations of the word (*Leviathan*) hath a clear and a fair fence, respecting the series of the Text: *Job* having so far poured out a curse upon, and lamented his night, he (as it were) calls for those to finish and conclude it, who traded in such kind of curses, and who were skill'd in lamentations.

There is an Objection against this, taken from the Grammatical Regimen or construction of the Original. The Hebrew word (*\*who are ready*) is of the Masculine Gender, and the Pronoun relating to it, (*Leviathan*) their mourning, is of the Feminine Gender; so that here seems to be a fault in Grammar, if we expound it thus, *their mourning, or their company of mourners.*

To this we may give a double Answer.

First, That such changes of one Gender for another, are frequently observed in Scripture by the learned in the Originals.

Secondly, The relative word is conjectured to be put in the Feminine Gender, because women were most usually called forth to that work of mourning. And it is further observable, that where the Scripture speaks of those actions of mourning or rejoicing, or loving, which are works of affection, it useth to ascribe them to women rather than to men, because they are quicker in affection; and fuller of affection than men, and so more ready to act or

*Præfica* dicebatur apud veteres, quæ addibere solebant funeri, mercede conductæ, ut præficerent, & fortia facerent laudarent. Nominus Marc. Quæ præficebatur ancillis quemadmodum lamentarentur præfica est dicta. Varro. l. 6. *Παῖδες δὲ μὲν δῶδαι, τὰς δὲ αὐτὰν τὰς οἰομένης ἐξῆς. ἡ γὰρ αὐτοῖς.* Joseph. l. 3. de Bel. lud. c. 15. העת ירים \* Mos est Scripturæ ut sæpe cum agitur de actionibus cantandi, lugendi & etiam ardenter amandi rem aliquam nominibus masculinis verba feminini generis junguntur, vel affixis femininis masculina nomina afficiuntur, ut excellentia illius actionis indicetur, quia mulieres in hac jussu modi actionibus excellent. Bolduc. in loc.

express such joys or sorrows then men are.

Sanctius.

In execrationibus illa communiter adhibetur, quæ horribilia sunt, quæque hominibus metum ac terrorem incutunt: In aquatilibus nihil audimus horribilius Leviathan. Sancti. in loc. Ca. men illud dicebatur Leviathan, quem admodum multa sermone ab iis sumptuerunt nomen de quibus instituta sunt. Idem.

For the close of this point, I shall add the apprehension of a learned Expofitor, who taking these words in this last sence, as referring to those solemn mournings, yet conceives that the word *Leviathan* must stand here in the letter; not as if *Job* had any intendment to speak of the fish *Leviathan*, or to allude to fishing for *Leviathan*: but either because Heathens in those execrations did invoke or provoke *Leviathan*, that is, the Devil: Or because in those solemn songs of lamentation, *Leviathan* was a word much used, or *Leviathan* was the first word of some of those lamenting songs; For in execrations, strange, uncouth, dreadful words were purposely used, the more to affect and astonish the hearers: Now there is no word more dreadful then *Leviathan*, whether we take it for that Sea-monster the Whale, or for that Hell-monster the Devil. And so the meaning is this; *Let them curse it who curse the day, Who are ready to raise up Leviathan*; that is, Let those mourners, who sing that most passionate song of mourning, which begins with or is entituled *Leviathan*: It is ordinary among us, to call for a song, or to call a song by the general subject matter of it, or by the first word of it. And so many Books of Scripture have their names in the Hebrew from the first word; as the Book of *Genesis* is called *Beresith*, or *In the beginning*: And *Exodus*, *Veel'semoth*, (that is,) *And these are the names*: because both begin with those words in the Hebrew. So the song, which was the form of those *Lamentations*, might be called *Leviathan*, because (saith this Author) it began with that word; and he alledgeth a proverbial Tradition for it out of *Mariana*, which he had received from a Jew, that it was forbidden upon the Feast-day to raise up *Leviathan*; that is, they might not take up that execratory song which beginneth with *Leviathan*. I only present this opinion, because it suits with and illustrates the former notion of solemn mourning.

Thus I have, with as much speed and clearness as I could, given you the meaning of these words. That which favours their sence most, who keep to the word *Leviathan*, is, that this Book speaks afterward of *Leviathan*, to shew the power of the Creator in that powerful creature. And I find the very same phrase of raising or stirring up *Leviathan* used in that place, Chap. 41. 10. *None is so fierce that dare stir (or raise) him up*. The Hebrew word which there we translate *stir*, in this third Chapter is translated, *raise Leviathan*

*viathan.* Yet I rather encline to the latter Exposition respecting mourning, both because it hath the Authority of our English Bible to countenance it, our Translators putting *mourning* in the Text, and *Leviathan* in the Margin; As also, because it carries a clearer correspondence and agreement both with Antecedents and Consequents, both with the matter and with the frame of *Jobs* complaint and curse in this Chapter.

Taking the words in this sence, that *Job* calls to have his night cursed in such a solemn manner, as those hired mourners used to lament and bewail the days of humane calamities, we may observe, First,

*That hope of profit will turn some spirits into any posture.* Lamenting and mourning is an unpleasant work, but profit and reward sweetens and makes it pleasant. Some men will be in any action so they may get by it, they will mourn for hire, and curse for hire; So did *Balaam*. *Balaam* was sent for to curse the people of God; *Numb.* 22. He made many delays, and seemingly conscientious scruples, yet at last he goes about the work, as black and bad as it was. But what overcame him, and answered all his doubts about the undertaking of such a work? The Text in *Peter* resolves us, *he loved the wages of unrighteousness.* He that loves wages, will quickly love any work which brings in wages. Upon the stage you might have any passion for your money: Joy and sorrow, love and hatred, all acted and personated (beyond the personal temper or occasions of the men) meerly for reward; And (which is the highest argument of a mercenary spirit) some act holiness for hire, and are godly for outward gain.

Secondly, In that *Job* calls others to mourn over and condole that night; Observe,

*That some troubles exceed our own sorrows;* And we may want the eyes and tongues of others to express them by. My heart (saith *Job*) is not large enough, and I have not art enough to act, much less to aggravate my own afflictions; let them do it whose profession and practice it is, to curse the day. Sometimes the mercies which we receive, and the joy that the Soul conceives, is more than we can express or be thankful enough for: and then we send to others, both private Christians and whole Congregations, desiring them to help us, to lend us their hearts and their tongues, their affections and their voyces in that Angelical work, the praises of our God. *Let them bless God who bless the day,* (who are vers'd

in days and duties of thanksgiving) *Who are ready to raise up their rejoycings.* David saith, *Come and hear all ye that fear God, and I will declare what he hath done for my Soul,* Psal. 66. 16. He had not told them what God had done for his Soul, but to gain the help of their Souls in praising God, or for what he had done.

Sometime also a Christian is so engaged in prayer for the obtaining of a mercy, and finds his heart so much below his suit, that he calls out to all those who have any holy skill in praying, *Pray for me, pray with me, the business is too big for me alone.* How earnestly doth *Paul* beg prayers, *Now I beseech you Brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me, that I may be delivered,* 8cc. *Rom.* 15. 30.

As it is thus in praying and rejoicing, so it may be in mourning and in sorrowing; And troubles are very deep when they exceed our own sorrows, as mercies are very great when they are beyond our own praises: We in this Nation have cause to fear such troubles, even such as may cause us to invite the hearts and spirits, the bowels and compassions of all the Christians in the world to come, and lament over us: we may be forced to send not only for the *Husbandman*, those plain-hearted mourners, but for those also who are *skilful in lamentations*; such as *Jeremy*, to set a song in the highest strains of lamentation, for the bewailing of our troubles, and say, *Let such lament our day as lamented Jerusalem*; let such lament it, as have lately lamented *Germany*, such as now lament the ruines and desolations of *Ireland*.

*Verse 9. Let the Stars of the twi-light thereof be dark, let it look for light, but have none, neither let it see the dawning of the day.*

This is the last part of the curse which *Job* passeth upon his night: *Let the Stars of the twi-light thereof be dark.* Some comforts of the night are natural, others are accidental. *Job* in the former Verses wishes away the accidental comforts; the meeting of friends, and the voyce of musick: In this Verse he removes the natural comforts of the night, which are two. First, The present light of the Stars. Secondly, The expected light of the Sun.

The first comfort of the night is, that though it be dark by the absence

sence of the Sun, yet there is some light by the presence and shining of the Stars : And it is a greater comfort in the night, to remember, that though now I have no light but from a glimmering Star, yet shortly the light of the glorious Sun will shine upon me. But in how dark a condition is the night, when the Sun is gone and the Stars too ; when the Stars are clouded from shining, and the Sun stayed from rising. This *Job* wishes as the state of that night, *Let the Stars thereof be dark*, yea let it have no hope to see the Sun, that is, let it be an everlasting night.

*Let the Stars of the twi-light thereof be dark.*] By *twi-light* we are to understand the beginning of the night, or the evening when the Stars first appear ; the word signifieth both *twi-lights*, the *twi-light* of the evening, and the *twi-light* of the morning. The Stars of the *twi-light*, are those resplendent Stars (so much observed By Astronomers, and observable by the Vulgar) which shine in the evening and the morning.

דשן

*Crepusculum est tam vespertinum quam matutinum.*

When *Job* would have these *Stars of the twi-light to be dark*, He at once takes away a three-fold benefit from the night. First, These Stars are a great ornament to the night ; What a glorious spectacle is it, to see the Canopy of Heaven bespangled with the Stars, as a garment set with Studs or Oes of Gold ? Secondly, The Stars are a great delight and comfort in the night. Thirdly, The Stars are for direction, and as guides in the night. Hence Sea-men and Travellers mourn when they cannot see the Stars. The Stars are the Mariners guide in the night : While his hand is upon the Helm, his eye is toward Heaven, and in the Heavens his eye is upon the sight and motion of the Stars. The woful condition of those Sea-men in a storm is thus express'd, *Acts 27. 20. Now when for many days neither Sun nor Star had appeared*. When Sea-men feel a storm in the night, and cannot see a Star in the night, their case is almost desperate : Though the light of a Star be little, yet the benefit is very great.

*Let it look for light, but have none.*] The Hebrew is, *Let it look for light, and none*, which is an usual *Illeipsis*, we supply the word [*have*,] *Let it look for light, and have none*.

*Let it look for light.*] He putteth that in to aggravate the sorrow of that night. I would have this night expect the light, let it wait and look for it earnestly, but let it have none ; let it be full of hopes, but empty of enjoyments. Let that night know no succession of a day ; whereas usually the Sun goes and returns, it sets and rises.

rises, now let it go and not return, let it set and never rise again.

*Neither let it see the dawning of the day.*

Eam noctem ne  
subsiquatur die-  
es, ne aurora  
quidam.

כַּעֲפָעִי  
שֶׁחַר

Primus albi-  
cantus auroræ  
spendor, quem  
alio patet ra-  
dios capillos,  
pinnas auroræ  
dicunt.

Sunt palpbra  
auroræ radii  
qui sub auro-  
ram micare so-  
lent, Mercer.

Artaxerxes pe-  
ne stiti percunte,  
cum aquem ebri-  
bisset sorditam,  
exquisivit ab eo  
Eunuchus ec-  
quid non pluri-  
mam molisset  
hoc potu sensis-  
set? Respondit  
Rex, nunquam  
ita suavius se-  
vit vinum be-  
bisse vel aquam  
purissimam.  
Pezal Mellif.  
Histor. f. 1.

He doth not only with away, full, clear and perfect light, but the dawning of the day, which is imperfect light, let not so much as the beginning or first moment of a morning succeed that night. The words in the Original are, *Let it not see the eye-lids of the morning:* It is a very elegant expression, noting the first breakings of light, when the Sun peeps above the Horizon, which Poets call the Rays of light, streams of light, or the wings of the morning: As our Lord Christ the Sun of Righteousness, is said to *rise with healing in his wings*, (Mal. 4. 2.) So the eye-lids of the morning, alluding to the Sun, which is the Eye of Heaven, and when the day dawneth, the eye-lids of Heaven open, the Sun awakens and looks out: Even as when a man awakes first, his eye-lids open: These Rays of the Sun are compared to eye-lids, because like the eye-lids they twinkle or move continually, darting themselves forth into the ayr, and upon the Earth.

In that Job forbids the Star-light, and would take away the hope of Sun-light from that night; Observe first,

*That in sad times small comforts may pass for great mercies.* In the day time no man looks after the Stars: Star-light is not valued, while Sun-light is enjoyed: but in the night a Star is a welcome light. *He that is full* (saith Solomon) *despiset the honey-comb, but to the hungry Soul every bitter thing is sweet.* When a man is hungry and wants, a little is pleasant to him; as our Proverb hath it, *Half-a loaf is better then none.* A great Emperor once drank puddle-water with more delight (he professed) then ever he had done the most delicious wines. Sad times and hardship make that pleasant and very acceptable, which in plenty we slight and pass by. Hence it follows, *That the removing of small comforts in sad times are great afflictions:* If Stars (which have but little light) be taken from the night, a great affliction is added to the night. Some can lose more then another mans all, and yet feel it not, yet think they have lost nothing. We are not troubled at the loss of small things when we enjoy greater; *But when all we have are small, then any thing we lose is great.* As in Natbans Parable, (2 Sam. 12.) when the poor man having lost but one Lamb had lost all, he complains greatly.

Secondly,

Secondly, *Job* saith, *Let it look for light but have none*; There is much in that: He doth not say, *Let this night have no light*, but, *Let it look for light and have none*. From this we may observe,

*That the want of that afflicteth us most, which we expect most.* If the night (that is, man in the night) did not expect and look for light, it would not be much troubled with the absence of light. To lose our expectation, is more then the loss of the thing expected. It is said of *Sisera's* mother (*Judges* 5. 28.) when her son was upon that expedition against the people of God, that *she looked out at a window, and cryed through the lattices, why is his chariot so long in coming? why tarry the wheels of his chariot?* She looked for a victorious success and rich spoils, for her wife *Ladies* answered her, *yea she returned answer to her self; Have they not sped, have they not divided the prey? to every man a damsel or two, to Sisera a prey of divers colours? &c.* This cut her to the heart, that she looked for great booty, and reckoned upon a victory, when *Sisera* was fast nailed through the temples, never to return.

*That man is greatly burdened, from whom others expect much, but he who expects much is in danger to be more burdened.* Therefore *David* prays, *Psal.* 119. 116. *Let me not be ashamed of my hope.* As shame arises from doing a thing against known light and common principles, so also from losing or suffering a thing against known hope and common expectation. It is noted as an aggravation of that peoples affliction in the Prophet, *We looked for peace, and behold no good came, and for a time of health, and behold trouble, Jerem.* 8. 15. *For a people to be in expectation of some great mercy, doubles the sorrow of their miscarriage:* Now in these Times, we being in our night of Trouble, and (as it were) looking when day will break, when our Peace will return, when Truth will prevail and be settled, when Error and the abettors of it shall be overthrown: How would it augment our sorrows, if we looking for these mercies should not have them? As it is a greater affliction to be miserable when we have been happy, so when we have long hoped to be happy. God expresses himself as much troubled, when he loses his expectation from us.: It provokes the Spirit of God to anger against us, when he looks for the fruits of his care and love in our obedience and findeth none, (*Isai.* 5.) *God looked that his Vineyard should have*

brought forth grapes, and it brought forth wilde grapes. He looked for judgment, and behold oppression, for righteousness, and behold a cry: This disappointment provoked the Lord to lay his Vineyard waste. So in the Gospel, when Christ cometh to the fig-tree three years, seeking or looking for fruit and findeth none. What then? *Cut it down* saith Christ, he is very angry, thus missing his expectation. Now, as it provokes the anger of God, to come looking upon man, his creature, for duty, and finds none; so it doth likewise exceedingly grieve the spirit of man, when he looks to God for mercy and findes none: And how just is it that God should cross our expectation, when we so often cross his. No marvel if we look for light and behold darkness, for peace and behold trouble, for success and behold disappointments: When as God looks among us for repentance and behold presumption, for faith and behold unbelief, for patience and behold complaining, for reformation and behold backsliding, for fruit and behold barrenness, or but leaves.

Fourthly, He saith, *Let it not see the dawning of the day*, that is, let it be quite out of hope ever to receive any light, therefore let it not see so much as a glimpse of light. It is the strongest denial of the whole, to deny the least or the first part: As when the Apostle would have us abstain from all evil, he exhorts to abstain from the appearance of evil, (1 Thess. 5, 2.) So here, when Job would put his night quite out of hope to see a day, he saith, *Let it not see* (so much as) *the dawning* (that is, the least appearance) of the day. And this as it is the last, so it is the heaviest sentence upon his night. Observe then, That

*A hopeles condition is the worst condition of all other.* Let a night be never so dark, never so tempestuous, yet the hope of a morning is a mercy and a light. A man will bear any heaviness, when he can say as David, *Heaviness may endure for a night, but joy cometh in the morning.* Solomon tells us, that the hope deferred makes the heart sick, Prov. 13. 12. How sick then are they who are hopeles, or who have quite lost their hope! Everlastingness is the head of the Arrow, the sting and poyson of all miseries; it is indeed the sting of Hell: that Hell is such a night as never shall see the dawning of the day, hath more torment and pain in it then all the pains in Hell. As the punishment of loss in Hell pinches more then the punishment of sense, so in the loss this pinches most, that the loss is irrecoverable: They are deprived of the glory of God, and



and shall never see the least ray of it for ever. They are in darkness, and they have no hope of light at all for ever.

As that which makes Heaven so full of joy, is, that Heaven is above all fear, so that which makes Hell so full of terror, is, that Hell is below all hope : *Heaven is a day which shall never see any approaches of the night, and Hell is a night that shall never see any dawns of the day.* So, proportionably in any affliction of this life, to be hopeless of deliverance, to say it shall never end, I am in such a night as shall have no day, no not the dawning of a day, this is the utmost evil, the extremity of affliction.

So much concerning the curse it self which *Job* poured out with so much passion, both against the day of his birth and the night of his conception. We shall now here see the reason of this passion in the words which follow.

### JOB 3. 10, 11, 12, 13.

*Because it shut not up the doors of my mothers womb, nor hid sorrow from mine eyes.*

*Why dyed I not from the womb? why did I not give up the ghost when I came out of the belly?*

*Why did the knees prevent me? or why the breasts, that I should suck?*

*For now should I have lien still, and been quiet, I should have slept; then had I been at rest.*

**W**E are now come to the second general part of this Chapter. You may remember, the whole was divided into three Sections. The first shewed us the curse which *Job* poured out upon his day. The second, the cause or ground of that curse. And the third, a vehement expostulation about the continuance of his life, and the lengthening of his days.

We have heard the curse opened already in the nine former Verses : Now followeth the cause of the curse. *Job* gives an account or reason of his passion : If any should check him with, *why dost thou thus breathe out complaints against the day of thy birth? why dost thou write such bitter things against the night of thy*

conception? He answereth, as David did his brethren in another case, 1 Sam. 17. Why, what have I done or spoken, Is there not a cause? Or as Jonah when God reproves him about his passion for the withered gourd, *Doest thou well to be angry?* Jonah replies, Yes, I do well to be angry even unto death, Chap. 4. 9. So saith Job here to any that should rebuke him, with, *do you well to be thus angry with your day?* Yes, I do well to be angry with my day, and I shew you why, *because it shut not up the doors of my mothers Womb, &c.*

The reason or the argument stands thus. There is cause I should curse that day and that night, which not hindring my conception or my birth, brought me forth upon the stage of the world, to act a part in all these sorrows: But the day and the night did not hinder my conception or my birth, therefore I have cause, I have reason enough to break out in such complaints and curse them. I do it, because these *shut not up the doors of my mothers Womb*. This is the argument or reason by which he defends his passion: and this argument will be found to have more passion in it than reason, if we examine it to the bottom. For he complains of that as the cause, which was not the cause of his troubles: what did the night or the day, that he thus chargeth them? They had no efficiency in bringing those evils upon him, circumstances are not causes; Effects are produced in time, but time doth not produce effects. Onely this we may say to help it, he doth not curse the day as if it could have shut the doors of his mothers womb, but because on that day those doors were not shut.

But leaving the reason of his speech, we will consider the sence of it.

The Hebrew word for word is thus rendered, *Because it shut not up the doors of my belly*. And that the Caldee Paraphrast renders thus by way of explanation, *Because it did not shut up the doors of my lips*; the mouth (saith he) being (as it were) the door or the in-let to the belly or stomach, every thing goeth in by that door; and so he carries the sence thus, let that night be cursed because it did not stop my breath, and so make an end of me: The Septuagint hath it thus, *Because it shut not up [the doors of my Mothers belly,]* which answers our Translation, *the doors of my Mothers Womb*. Mr Broughton to the same sence, *because it shut not up the door of the belly that did bear me*, that is, my mothers belly.

*Quia non conclusit portas maxillarum mearum, quae sunt ostia ventris.*

*Πύλας γαστρὸς μὲτέρος μου.* Sept.

I shall in silence pass over that secret or mystery in Nature, which may be the ground of this expression. There are two secrets in Divinity which are the grounds of it, and of them I shall speak.

The first is this, When God lays that affliction of barrenness upon the woman, he, according to the phrase of Scripture, is said to *shut up the womb*; And when he sendeth the blessing of fruitfulness, he is said to *open the womb*. We have both, *Gen. 20. 18.* When *Abimelech* had taken *Sarah Abrahams* wife, *the Lord fast closed up all the wombs of the house of Abimelech*. The meaning of it is this, he made all the women barren, or withheld the blessing of conception: The Jewish Expositors render the meaning in the very words of this Text, that the Lord had shut up all the doors of the wombs of the house of *Abimelech*. And so likewise for fruitfulness, God is said to open the womb, as *Gen. 29. 31.* *And when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren*. Then, to shut the doors of the womb, notes the power of God in denying; and to open those doors, the blessing of God in giving conception and making fruitful.

Secondly, It may refer to the birth: for, there must be an opening of those doors, and that by an Almighty power, for production, as well as for conception: And therefore *David* (*Psal. 22. 9.*) ascribes it to the Lord, *Lord thou art he who tookest me out of my Mothers womb*. It was not the Midwife did it, it was not the Womens help that stood about his Mother, *but Lord thou didst it*; The hand of God onely is able to open that door and let man into the world; Unless he (as we may speak) turn the key, the poor Infant must for ever lie in prison, and make his Mothers womb his grave.

In either or both these respects *Job* here speaks against the night, *because it shut not up the doors of his Mothers womb*, to stop his conception, or stay him in the birth: For then either he had not been, or he had not been brought forth as the subject of all those calamities. Hence observe, first,

*That fruitfulness or conception is the especial work and blessing of God*: God carries the key of the womb in his own hand. From him we receive life and breath, (*Acts 17. 25.*) *yea in his Book are all our members written, which in continuance were fashioned, when as yet there was none of them*: We are fearfully

and wonderfully made ; Our substance is not hid from God, when we are made in secret, and curiously wrought in the lowest parts of the Earth. As the Holy Ghost admirably and most elegantly describes the conception and formation of man in the womb, *Psal.* 139, 14, 15, 16.

There are four keys of Nature, all kept in the hand of God.

First, The key of the Rain. The clouds cannot open themselves, the flood-gates of Heaven cannot be unlocked, nor those sluices opened to let down a drop of rain, until God turn the key, *Dent.* 28. 12. *The Lord shall open unto thee his good treasure, the Heaven to give the rain unto thy Land in his season.*

Secondly, The key of Nutrition, or of Food, *Psalms* 145. 16. *Thou openest thine hand and satisfiest the desire of every living thing.* The strength of the Creature is shut up in the hand of God, and until he unlock his hand, the Creatures cannot strengthen or nourish us, though we have our houses and our hands full of them.

Thirdly, The key of the Grave, *Ezek.* 37. 13. *I will open your graves and cause you to come out of your graves.* We are so fast lockt up in death, that all the power in the world is not able to release us, till God speak the word and turn the key of the graves-door. That place in *Ezekiel* is meant ( I know ) of a civil death ; But it is as true of natural death : And the Argument is stronger for it ; If when a Nation ( as the Nation of the Jews then did ) lies in the grave of bondage and captivity, no man can unlock that door without the key of Gods special providence ; much less can any hand or power but his, open the door, and bring us out of the grave of our corporal dissolution.

There is this fourth key belonging to the door spoken of in the Text, *the door of the womb* : Which was shadowed in that Ceremonial Law among the Jews, of giving their first-born unto God, as a thankful acknowledgment, that the beginning of all propagation and increase was from him. Further observe,

*That our birth and production is the special work of God. Thou art he that tookest me out of my mothers womb* (saith David ; ) And he apprehended the power of God so great in his natural birth, that he from thence takes an Argument to strengthen his faith, that God could do any other thing for him, how hard soever. He knew he could never be in such straits, but the power of God could deliver him, when he once remembered that it was God who

who took him out of his mothers womb : For in the words immediately foregoing, he bringeth in his enemies laughing at, yea reproaching him and saying ; *He trusted in God that he would deliver him, let him deliver him, seeing he delighted in him ;* They jeer him with his God, *let him deliver him.* David answers, What do ye think God cannot deliver me? Lord (saith he) *thou art he that tookest me out of my mothers womb.* Can I ever be in such straights as I was then, can I ever be in a more helpless condition ? Can I ever be in more need of an Almighty help, then when I was struggling to get into the world ? There is more of the power of God put forth in bringing a poor Infant into the World, then in bringing him out of any trouble or straight he can fall into, in his travels through the world ; And hence the great deliverances of a people from danger, and their Reformations from Error, are called a birth, as King *Hezekiah* speaks in his message to *Isaiah*, 2 King. 19. 4. *The children are come to the birth, and there is no strength to bring forth.* As if he had said, great things are now attempted, but nothing can be perfected ; great troubles are discovered, but we cannot be delivered by any humane power or policy ; Therefore lift up a prayer for the remnant that is left. Every new deliverance and reformation of a Church is a new-birth of that Church. *Who hath heard such a thing ? Who hath seen such things ? Shall the Earth be made to bring forth in one day ? or shall a Nation be born at once ? for as soon as Zion travelled, she brought forth her children.* That is, *Zions mercies* were speedily and suddenly obtained. She uses to have long travel and many throes, but now the mighty power of God opened the door of the womb, a door of hope, and *Sion* was easily delivered of a man-child, A glorious mercy, *Isa. 66. 8.* You see how the Holy Ghost parallels the working of great things for the Church, to the travel of a woman, whose Infant sticks in the birth, if God suspend his help, but if he open the door by a hand of gracious providence, she brings forth, *Even before she travels,* (as the same Prophet speaks,) *and before she is in pain she is delivered.* I have adventured to lengthen out this notion somewhat further then that hint in the Text doth well bear, onely because we being a people now in strong travel, and wanting strength to bring forth, may be directed to consider whose hand holds the key which opens the womb of Nations as well as persons, and at the turning of whose hand we shall quickly be delivered ; and being delivered, we shall quickly forget all our pains

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and pangs, for joy that a man-child, such a masculine blessing, is born into the world. But the Text goes on still in Tears: As follows,

*Nor hid sorrow from mine eyes.*

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The word which we translate *sorrow*, signifies more properly labor and weariness, or the weariness that doth arise from labor, and so from thence it is translated to signify any kinde of sorrow or trouble.

*Because it hid not sorrow from mine eyes.*] By the hiding of sorrow from his eyes, he noteth onely thus much; that he should have been delivered from the sense and experience of sorrow. He had mist those evils which he met with, since his coming into the world, if those doors being shut, had shut him out of the world. When sorrow is hid from our eyes, then all evil is removed, as in that speech, (*Isai. 65. 16.*) *Because the former troubles are forgotten, because they are hidden from mine eyes*, that is, as if he had said, we fear no trouble, no danger, no evil hangs over our heads, now the former evils are forgotten, they are hidden from mine eyes; As we use to say of great dangers, that they are *imminent dangers*, they hang over our heads, or hang before our eyes, because they lie so neer, and are in such a readines to oppress and fall upon us.

Now when *Job* subjoyneth sorrow to his birth, as if as soon as ever the doors were open for him to step into the world, the first object he met with was trouble; and he was saluted by sorrow as soon as ever he saw the light. Observe,

*That man is born to sorrow.* He sees sorrow the first thing he sees. Sorrow is his first acquaintance. The connection is very close, *Because it shut not up the doors of the womb, nor hid sorrow from mine eyes.* *Eliphaz* tells us, (*chap. 5. 7.*) *That man is born unto trouble, as the sparks fly upward.* He is born to it, the expression implies that trouble and sorrow take hold of us, or we enter upon and take hold of trouble, as soon as ever we enter upon the world we are born to them, trouble and sorrow are a mans inheritance; as an heir is born to his Land or Estate. Man hath a right to those troubles, they are his birth-right, and all his birth-right by nature; and as soon as ever he is born, he takes possession of sorrow, or sorrow possesses him. Many a man is born to riches and a great Estate, but he stayeth a great while for the possession of them; man

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is born to trouble, and he enters upon that as soon as ever he enters the world; sorrow is not his inheritance in reversion, but in possession; *Even as the sparks fly upward*, that explains it to be so, *as the sons of the Coal*, (so the Hebrew,) that is, sparks as soon as ever they are born out of the coal fly upward, and are presently ascending; so is man tending unto trouble. *Few and evil have the days of the years of my life been*, saith Jacob, (Genes. 47. 9.) How few soever they have been, they have been evil: If his life had been but one day, that had been an evil day. If his life had not been lengthened to the least number of days, yet his evils had multiplied to a number: in few hours we have many sorrows.

Some make the Infants Tears a preface of these sorrows, as if he wept to think upon what a shore of trouble he is landed: Or rather into what a Sea of storms he is lanching, when he comes into the world; such storms as he shall never be fully quit of, till he is harbored in his grave. Wherefore as the Angel said unto the woman, *Luke 24. 5. Why seek ye the living among the dead?* So I may say to you, *Why seek ye Peace in a Land of Trouble, and joy in a Land of Sorrow?* These are reserved for us in our Country which is above, expect them not here, *for this is not your Rest.*

Secondly, We may note from this expression, *Nor hid sorrow from mine eyes.*

*That the sight of the eye wounds the heart.* He doth not say, and hid trouble from my Soul, or trouble from my spirit, but *hid sorrow from mine eyes.* It is a proverbial speech among us, *What the eye sees not, the heart grieves not.* And when the Lord would shew how he was moved with the sufferings and knew the sorrows of his people in Egypt, he doubles it upon this sense, *I have seen, I have seen, or I have surely seen the affliction of my people*, *Exod. 3. 7.* Your sorrows are not hid from mine eyes. *Mine eye affects my heart*, saith the Prophet Jeremy, *Lam. 3. 51.* That is, mine eye afflicts my heart. While Jeremy went about the City, and saw so many woful spectacles in the ruine and captivity of his people, that sight smote him to the heart. It is said, that when Christ came to Jerusalem and beheld the City, he wept over it, *Luk. 19. 41.* And for the sorrow of repentance, the sight of the eye hath a great influence upon the heart, *They shall look on me whom they have pierced, and they shall mourn, &c.* *Zech. 12. 10.*

As the eye doth affect, or rather infect the heart with sin, from sin-occasioning objects; a sin that is in the eye will be presently at the heart, which caused *Job* to say, (Cap. 31. 1.) *I made a Covenant with mine eyes, Why then should I think upon a maid?* He meaneth, sinfully to lust after her; as if he had said, there is a quick, a speedy passage from the eye to the heart, though in the fabrick of the body there seems a great distance between them: Therefore I have made a covenant with my eyes to avoyd occasions of sin, lest mine eyes should pollute my heart with motions unto sin. And as it is in pleasure-provoking objects, that which is a pleasure to the eye, will presently be a pleasure to the heart, a refreshing to our spirits: And that pleasure which shall last for evermore in Heaven, is from a Vision that shall last for ever. Joy shall for ever be before the eye, and therefore joy shall for ever fill the heart. The joy of Heaven consists in Vision, in seeing God *as he is* (1 *Job*. 3. 2.) or in seeing *face to face*, (1 *Cor*. 13. 12.) which is the Vision beatifical. So likewise there is an afflicting Vision. The eye affects the heart with sorrow-occasioning objects, if sorrow be in the eye, it will not stay long from the heart. Hence when *Sarah Abraham's* wife was dead, *Abraham* thus bespeaks the people among whom he dwelt, *If it be your mind that I should bury my dead out of my sight, &c.* (*Gen*. 23. 8.) It did afflict the heart of *Abraham* with sorrow, to see the body of his deceased Wife, or the coffin wherein she lay, whom he had so entirely loved, therefore *bury her out of my sight*. It is very observable, that when *Joseph* would do somewhat purposely to afflict and touch the heart of his Brethren with more remorse for their former unkindness unto him, the History saith, (*Genes*. 42. 24.) *that he took from them Simeon, and bound him before their eyes*: He heard them in their private conference whisper one to another, *We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear, therefore is this distress come upon us*. When *Joseph* perceived their Consciences began thus to work, he resolves to give them a pill at their eyes, (even a doleful spectacle, yet the lively picture of their dealing with him) to make their Consciences work faster, with godly sorrow: *He took from them Simeon, and bound him before their eyes*. And *Judah* when he pleadeth afterward, Chap. 44. for the carrying back of *Benjamin*, you know what a patheticall Oration he makes; O, saith he, do not detain *Benjamin*, for when I come to thy servant my Father,



ther, and the lad be not with us, (seeing that his life is bound up in the lads life,) it shall come to pass, that when he seeth that the lad is not with us, he will dye, Verſ. 30, 31. That very sight will kill my father: and for me to see my father dye, will be death to me also; for so he concludes, Verſ. 34. *How shall I go to my father and the lad be not with me, lest peradventure I see the evil that shall come upon my father?* Oh (saith he) let me carry him back, my father will dye if he see not the lad, and so shall I, if I see the evil that shall come upon my father; he knew that sight would be as a sword to his heart, and as a dagger in his bowels. The Lord threatens his people thus in case of disobedience, Deut. 28. 31. *Thine Ox shall be slain before thine eyes, thine Ass shall be violently taken away from before thy face. Thy sons and thy daughters shall be given to another people, &c. So that thou shalt be mad for the sight of thine eyes which thou shalt see,* Verſ. 34. And Verſ. 67. he shews what convulsions and divisions of spirit the visions of the eye would bring upon them. *In the morning thou shalt say, Would God it were Even; and at Even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.* The fear of the heart and the sight of the eye are neerly joyned. The sight of the eye caused the fear of the heart, and both were as concauses of those distracting thoughts and wilhes of hastening the morning to the evening, and again suddenly reducing back the Evening to the morning. Unless sorrow be hid from the eyes, it can hardly be kept from the heart. It is an usual custom if a man be but let blood, to bid him turn away his head if he be faint-hearted, for the sight of his blood will make his heart faint; And so from more gawdy spectacles, men commonly turn away their faces, &c. which is to hide sorrow from their eyes. It follows,

*Why dyed I not from the womb? why did not I give up the ghost when I came out of the belly? why did the knees prevent me? &c.*

These two Verses contain a further aggravation of the former Reason by three other steps. Before he spake against his conception and his birth, now, *Why dyed I not from the womb?* As if he had said, though I were conceived, and secondly though I were born, yet why did not I make my cradle my grave, or my first

swadling clothes my winding-sheet; though I were born, yet why did not I dye so soon as ever: I was born? *Why dyed I not from the womb? Why gave I not up the ghost when I came out of the belly?* Having received the discourtesie of a birth, death would have been a favor: It had been best for me, not to have been born, and next best to have dyed quickly, or as soon as I was born; that's the meaning in general of the eleventh and twelfth Verses. But I shall a little examine and enlighten the particular expressions.

נָתַן  
from נָתַן  
ἐξέπνευσεν,  
Expiravit.  
Leniter mortuus  
est, sine morbo  
& dolore  
diuturniore:  
quando quis  
facile moritur,  
ita ut non diu  
decumbat.

*Why did not I give up the ghost?*] The Hebrew is but one word, which costs us five in English, *I give up the ghost*, the word signifieth that last act of those who are in the agony of death; In the Greek and Latin that act is exprest by one word, *Luk. 23. 46.* where it is said, *that Christ gave up the ghost.* The word is conceived to note a willing cheerful resignation of our selves in death, a dying without much reluctance or resistance, a being active in death rather than passive; we call it well a giving up the ghost. Some apply it onely to the death of the godly, (as *Gen. 25. 8.* of *Abraham, &c.*) whose lives are not violently snatcht from them, but willingly surrendred. When a godly man dyes a violent death, he doth not dye violently: Whereas a wicked man dyes violently, when he dyes naturally: and though sometimes (being weary of his life, or despairing of relief) he drives out his ghost, yet in a strict sence he never gives up the ghost. It is said to the wicked rich man in the Gospel, (*Luk. 12. 20.*) *Thou fool, this night shall thy Soul be required of thee*, demanded indeed, but O how unwillingly doth the rich man pay this natural debt, who is so able to pay all civil debts. Yet it must be confest that we finde the word often used promiscuously, applied as well to the death of the wicked as of the godly; To *Ismael (Gen. 25. 8.)* as well as *Abraham*, to *Ananias and Sapphira, Acts 5. 10.* Yea it is applied to the death of any or all living things, *Genes. 7. 21.* *And all flesh dyed that moved upon the Earth, both of fowl, and of cattel, and of beasts, and of every creeping thing that creepeth upon the Earth, and every man.*

Then again, If I had not so much favor to dye as soon as ever I came from the womb, or to dye in the very birth; yet, *Why did the knees prevent me? or the breasts, that I should suck?*

Here are two steps aggravating the cause of his curse against his day. If I had not been born dead saith *Job*, or dyed naturally as soon

soon as I was born, yet why was I not left to perish? I should have dyed quickly if they had let me alone, though I were born alive into the world; that is the meaning of those words, *Why did the knees prevent me?* why was there any care taken of me? why did the Midwife and the Assistant women take me upon their knees? why did they wash me, swathe me and binde me up? If they had not been so kind, it had been a kindness unto me; if they had spared their labor, they had done me a favor; If they had omitted their care, how many cares had I escaped!

*Why did the knees prevent me? or* (which is a further step and the fifth step by which this speech ascends) *why the breasts, that I should suck?* As if he had said, if they would needs be so favorable as to take me upon the knee, to wash me, to binde me up and clothe me, yet why was the breast presented to me? why was I layd to the breast? If they had kept me from sucking the breast, I should have suck'd but little breath; I had dyed quickly.

So that in these words there are five gradations by which Job aggravate the cause of this curse against his day. First, Because he was conceived. Secondly, Because the door was opened for him to be born. Thirdly, Because being born, he did not presently give up the ghost, or dye as soon as he came into the world. Fourthly, Because there was so much care taken for him, as to take him upon the knee, and binde him up. Fifthly, Because there was a breast provided, and paps for him to suck: If any of these latter acts had been neglected, Job had dyed, and so escaped all these ensuing troubles of his life, *sorrow had been hidden from his eyes.*

And it is observed (especially in these latter acts of this gradation) that Job alludes to the custom of those Times, wherein unnatural Women left their Children upon the cold Earth, naked and helpless, as soon as they were born: or casting them out, expose them to misery, or the casual Nursery of Nature lent them by beasts, more merciful then those beastly Mothers, who would not afford them knees to prevent, nor breasts to give them suck. As in that place, *Ezek. 16. 4, 5.* the woful condition of such an Infant is express'd, to shadow out the sinfully polluted and wofully helpless estate of that people, and of all people by nature, till the Lord prevents them by the *knees of free-grace, and suckles them with the breasts of his consolation.* *Thy father was an Amorite, and thy mother an Hittite,* (of a barbarous people, and what then?) *In the day thou wast born, thy navel was not cut, neither wast thou*

washed in water, thou wast not salted at all, nor swaddled at all, none eye pitied thee to do any of these unto thee, but thou wast cast out in the open field, to the loathing of thy person in the day that thou wast born. Now this is a certain Rule, that such Parabolical and Allegorical Scriptures are grounded upon known customs and things in use; It is certain there were some so unnatural to their Infants, that they would bestow no care upon them when they were born, neither wash nor cleanse nor binde them up, but cast them out (as the Prophet speaks) to the loathing of their persons.

*Parabola non sumantur nisi ab his qua crebro & de more sunt.*

*Levana dea pro levandis e terra Infantibus. August. de Civit. Dei, l. 4 c. 11.*

*Thebanorum Lex de non exponendis Infantibus, Apud. Alian. de Var. Hist. l. 11.*

The Heathen Romans had a special goddess or deity, whose name imported her care and office, that children when they were born, should be taken up from the Earth and set upon the knee. And for the preventing of this unnatural cruelty, (very frequent as it seems amongst them) the Thebanes made an expresse Law, that Infants should not be neglected or cast out when they were born, though the Parents thought they would be a burden to them by reason of the charge, or no delight to them by reason of their deformity.

Now saith *Jeh*, I could wish I had had such a father, or such a mother, or such friends, who forgetting natural affection, would have cast me out when I came first into the world; *Why did the knees prevent me?* From hence also we may observe, first,

*That an Infant, as soon as he liveth, hath in him the seeds of death:* So *Jeh* speaks of himself, *why dyed I not from the womb? why did I not give up the ghost when I came out of my Mothers belly?* Or why was I not stifled in the womb? why was ever that door opened to let me into the world? I could have dyed as soon as I lived. Not onely is man acting sin, but Nature infected with sin, the subject of, and subjected to the power of death: So the Apostle teacheth us, (*Rom. 5. 14.*) *Death reigned from Adam to Adason, even over them that had not sinned after the similitude of Adams transgression;* And who were those? Even little Infants, they had life, yet death reigned over them, they were under the dominion of death, and subject to that King of Terror. Sin is the seed of death, and the principle of corruption. God doth Infants no wrong when they dye, their death is of themselves, for they have the seed of death in them; We may affirm in one sense, that when Infants dye, they have no loss; and we are sure (in every sense) when they dye, they have no wrong; *All death (except death to sin) is the wages of sin, and therefore can be no injury to the sinner.*

Second-

Secondly, We may observe concerning man in his birth, what a helpless creature man is. If I (saith Job) had been left a little, I had been gone quickly, there had been an end of me: I could not have helped my self, if the knees had not prevented me, if the breasts had not given me suck, if I had been destitute of these succours, then presently *I should have been free among the dead, I should have been quiet and gone into silence.*

Thirdly, Observe,

*That every step of life stands in need of a step of mercy.* When the Infant is conceived, there must be an act of mercy to quicken it, an act of mercy to nourish it in the womb; an act of mercy for the birth, an act of mercy being born to take it upon the knee, an act of mercy to binde it up, an act of mercy to give it suck. The beginning of our lives, and the progress of our lives, *our generation and our preservation call for acts of mercy, or else* (poor creatures as we are) we quickly perish and return unto our dust. We owe our lives to God at first, and we owe them every moment; if he did not renew mercy every moment, we could not continue life one moment: As it is with our spiritual life, so it is with our natural, *Our lives are hid with Christ in God, Colos. 3. 3.* Of and from our selves we cannot subsist, either in Grace or Nature. It follows,

*For now should I have lien still, and been quiet, I should have slept; then had I been at rest.*

These words are an enlargement of the former reason, taken from a description of the state and condition of the dead; *For now* (saith Job) *I should have lien still*: If you should ask me a reason of my former reason, why I was so angry with that day or night wherein I was conceived and born, wherein I had that (to me unacceptable) mercy to be preserved and kept alive? This I subjoyn for the reason of it, If none of those unwelcome favors or natural rights have been done me, then, *I had lien still, I had been quiet, I should have slept, I had been at rest*; Either I should have been as one that never was, or I should have been at rest and quiet. The Argument lies thus; Rest and quiet are desirable things, but death, in the omission of those succors, would have given me rest, therefore I desire those succors had been omitted. This conclusion is in the eleventh and twelfth Verses, which we heard before. The assumption is in this thirteenth Verse, which he further confirms

in the six Verses following, by an Argument which we may thus form. I will prove, saith he, that in death I should have rest and been quiet; and lien still, for all conditions and sorts of men are quiet and lie still in death. There (or in that estate) where all degrees and sorts of persons are at rest, there sure I should have found rest; but in death all sorts and degrees of persons have found rest, therefore I should have found rest too.

Now that all sorts of people lie still and are at rest in death, he proves by an elegant enumeration of the several sorts and conditions of men. He makes an argument by way of induction of all or most of the ranks of men. First, He shews it in *Kings and Counsellors of the Earth*, these men that make such a bustle in the world, when once they are dead, they are quiet enough. And then he shews it in *Rich-men and Princes, who load themselves with thick clay*, who toyl and moyl all their days to heap up and amass much wealth; when these come to the grave, there's an end of all their labors, then they must give over all their pursuit of Riches. Fourthly, He shews it in children, either abortives, born before Natures time, or born in full perfection of Nature, Vers. 16. Lastly, He shews it in *oppressors and the oppressed; in prisoners and those that imprison them; in the small and in the great, in the servants and in their Masters*; Thus making an innumeration of all these, from thence he infers, That if all these are quiet, when they are in the grave, then surely his condition had been so too; *I should have been quiet and lien still, then I should have slept, and been at rest.*

We must here take notice, that *Job* speaking of the state of death, speaks onely in reference to an outward condition, and our resting from outward calamities and troubles; he doth not handle the point at all concerning mans eternal estate; For, death is not rest to all sorts of men in that sence: Kings and Counsellors, and rich men, &c. may rest from the troubles of this world, and go to a world of everlasting troubles. Such a total rest is the sole privilege of the Saints. Thus onely *blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works follow them, Rev. 14. 13.* When the Saints dye, they rest from their labors, and their works follow them (through Free-grace) in glorions rewards. When the wicked dye, they rest from their labors, but their works follow them (through Divine Justice) in everlasting punishments. And

*Job resting assured of his own eternal Rest, wishes only a rest from those temporal commotions.*

Further, We may observe four words used by *Job* to express the same thing. First, *I should have lien still.* And been quiet, there is a second. *I would have slept,* there is a third: and fourthly, *Then I had been at rest.*

*I should have lien still.*] The word signifies to lie down in any kinde, and it signifies to sleep, *Gen. 19. 4. Before they lay down,* that is, before they went to bed: It is applyed likewise to the sleep of death, *2 Sam. 7. 12. Isai. 43. 17. They shall lie down, they shall not rise;* (that is, they shall dye, so the next words expound it) *They are extinct, they are quenched as tow.*

*And been quiet.*] The word signifieth also to be silent, we may put both together, *then had I lien still and been silent,* and you know, death and the grave are called silence; *I had been like those that go down into silence* (saith the Psalmist, *Psa. 115. 17.*) that is, like those that go down into the grave. And *Hezekiah* in his mourning describes that silence, *Isai. 38. 18. The grave cannot praise thee, death cannot celebrate thee.*

*I should have slept.*] Sleep is the image of death, and death is more then the image of sleep; sleep is a short death, and death is along sleep. *Many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to everlasting contempt,* *Dan. 12. 2. Our friend Lazarus sleepeth* (saith Christ to his Disciples, *Job. 11. 11.*) but I go that I may awake him out of sleep. In the 14 verse, *Jesus said unto them plainly, Lazarus is dead.*

*Then had I been at rest.*] We usually say, when a man goes to sleep, he goes to rest: Yet rest is more then sleep, for sometimes a man sleeps when he doth not rest, his very sleep being troubled; and he troubled in his sleep: But when rest is joyned with sleep it is perfect sleep. The word here used, signifies a very quiet, settled and peaceable condition: Hence *Noah* had his name, *And he called his name Noah, saying, this son shall comfort us, concerning our work and toyl of our hands, because of the ground which the Lord hath cursed,* *Gen. 5. 29.* He was rest and comfort to the old world, by preaching righteousness, even the righteousness which is by Faith, which alone gives Rest unto the Soul, and is able to refresh us in the midst of all those toyls and labours which that first curse brought upon the World, both new and old.

Such rest and sweet repose had I found (saith Job) from all my toyl in the house of death and bed of the grave.

Having thus four words concurring in the same sence, we may here not unprofitably take notice of that elegant multiplication of words in the holy Scriptures. There, store is no store, and variety is no superfluity, yea there Tautology is no superfluity; It is the usual Rhetorick of the *Holy Ghost*, to speak the same thing in divers words, yea sometime in the same words; We finde such a congeries or heaping up of words used for the most part in some heat of passion, or vehemency of spirit; As first, when God would expresse a great deal of anger and wrath against a people, he speaks thus, (*Isai. 14. 22, 23.*) *I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remnant, and son and nephew; I will also make it a possession for the Bittern, and pools of water, and I will sweep it with the besom of Destruction.* Here are a multitude of words, and all tending to the same purpose, setting forth the fierceness of Gods anger, and the resolvedness of his Judgment for the ruining of *Babylon*. The towering confused pride of the King of *Babylon* is presented to us in such a heap of words, (*Isai. 14. 13, 14.*) *hear the pure language of pride from that Kings heart; Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the Stars of God, I will sit also upon the mount of the Congregation, I will ascend above the heights of the Clouds, I will be like the most High.* The manifold Apostacies and Backslidings of *Judah* are described in many words by the Prophet *Zephany*, Chap. 1. 6. *And them that are turned back from the Lord, and those that have not sought the Lord, nor enquired for him: (Chap. 3. 2.) She obeyed not the voyce, she received not correction, she trusted not in the Lord, she drew not neer to her God.* When our Lord Christ would shew the extream ignorance and darkness of his Disciples, in those great Articles of his Sufferings, Death and Resurrection, having taken the twelve unto him, and discoursed of those points, he concludes, *Luk. 18. 31, 34. And they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken.* As if Christ had said, their ignorance in these mysteries was so great, that they had not the least glimpse or glimmerings of light about them. So here, *I should have lien still, and been quiet, I should have slept, and been at rest;* and all to note the interrupted quiet and tranquillity of



of the grave. As if he had said; Had I dyed then, not onely had not these storms been upon me, nor these waves gone over me, but the least breath of wind had never blown upon me. Hence we may observe, First,

*That in regard of all outward troubles, death is the rest of man. Blessed are the dead that dye in the Lord, for they rest from their labors. And they who dye out of the Lord, rest from all that labor they have had in this world. There is no work, nor device, nor knowledg, nor wisdom in the grave whither thou goest, Eccles. 9. 10. This life is a day of working, and death is a night of resting. The Sun ariseth, man goeth forth to his labor until the Evening, Psal. 104. 23. When the Sun of our life ariseth, we go forth to our labor, until the Evening of death. This life is a continued motion, death is a continued rest. This life is but noise and tumult, death is silence. Our life is a stormy passage, a tempestuous Seavoyage, death bringeth us to the harbor.*

There is a four-fold rest which we obtain in death. First, A rest from labor and travel, no working there. Secondly, There is a rest from trouble and oppression, no Wars, no bloody battels there. Thirdly, There is a rest from passion, no sorrow, no grief shall afflict us there. In the grave there is a fourth rest better then all these, a rest from sin, a rest from the drudgery of Satan, a rest from the winnowings and buffetings of Satan; a rest from the law of our members, warring against the law of our mindes. When *Saul* went to the Witch of *Endor* for advice with *Samuel*, that *Samuel*, or the Devil in the appearance of *Samuel*, speaks as one disturb'd being raised from the grave; *Why* (saith he) *hast thou disquieted me to bring me up?* 1 Sam. 28. 15. I was at rest, why didst thou call me up to a Land of trouble? It is the observation of an Ancient Father, and the resolution of an Ancient Council, concerning Christs weeping over *Lazarus*, Job. 11. That not his death, but his rising drew those tears. When Christ came to the grave where *Lazarus* lay, the Text saith that *Jesus wept*. Why did Christ weep saith *Jerom*, in comforting a mother that had lost her daughter? It is clear that Christ wept over *Lazarus* that was dead, but he did not weep thy tears; Christ did not weep because *Lazarus* was dead, but he wept rather because *Lazarus* was to be raised up again; he wept to think that his friend *Lazarus* should be brought back into so troublesome a world. And it was the resolution of the third *Toletane* Council, that Christ did not

*Plane Laz-  
rum mortuum  
flevit Christus,  
sed non tuas  
lacrymas fu-  
dit, doluit La-  
zarum non dor-  
mientem sed pa-  
timum resurgen-  
tem, Hieron.  
Ep. ad Tyra-  
ham super  
mortem filii.*

*Christus non  
ploravit, La-  
zarum mortu-  
um, sed ad hu-  
jus vite e-  
rumnas plora-  
vit resuscitan-  
dum, Concil.  
Tolet. tert.*

weep over *Lazarus* because he was dead, but because he was to be raised up again to feel the burdens and afflictions of this life: that was their apprehension of it. And it is a truth, that whosoever lives the common life of Nature, lives in trouble: But such is not the life of him who is raised from the dead: The lives of such, though here upon the Earth, must needs lie out of the common course: And what their condition is, is such a secret as we cannot understand but by enjoying it.

Again, From that particular expression, in that he saith, *I should have slept*, We may observe,

*That as death it is the rest of the whole man, so death it is the sleep of the body.* So you finde it often in the Scripture; *Our friend Lazarus sleepeth*, saith Christ, when he was dead, *Job. 11.* And the Apostle, *1 Thess. 4. 13. I would not have you ignorant concerning those which sleep*, that is, concerning those who are dead. *Lighten mine eyes.* (saith David) *left I sleep the sleep of death*, or as the Hebrew, *Left I sleep death*, *Psal. 13. 3.* And hence the grave is called a bed, *Isa. 57. 2. The righteous are taken away, &c. they shall enter into peace, they shall rest in their beds.* When a righteous man dyes or is taken away, he is but gone to bed. Therefore we call those places where the dead are layd up and buried, *dormitories* or *sleeping places*. Both the Greek and Latin words meet in the same signification.

*κοιμητήριον,  
Dormitorium.*

Some of the Ancients were of Opinion that this sleep took hold of and seiz'd upon all man, namely upon his Soul as well as upon his Body; Asserting that the Soul is in a sleep or slumber, that is, that the Soul from the time of its dis-union from the Body until the Resurrection, lies still without any motion or operation. I grant that many operations of the Soul do cease when it parteth from the Body. There are some acts of the Soul which are organical, and there are other acts that are inorganical or immaterial: The organical acts, that is, whatsoever the Soul acts by the members of the Body, those acts I say must needs cease; but the Soul can act of it self without the assistance of the Body; as we may collect by many experiments while our Bodies and Souls are joyned together. How often do we finde our Souls at work, when our Bodies lie still and do nothing; when sleep bindes up all our senses, and shuts up the windows of the Body so close, that we can neither hear nor see: yet then the Soul frames to it self and beholds a thousand various shapes, and hears all sorts of sounds and voyces; then the Soul

Soul sees, and the Soul hears, the Soul deviseth, and the Soul discourseth, the Soul grieves, and the Soul rejoiceth, the Soul hopes, and the Soul fears, the Soul electeth, and the Soul refuseth: All this the Soul doth in dreams and visions of the night, when deep sleep falls upon man. So also in extasies and ravishments, the Body is as it were layd by, as useles and uninstrumental to the Soul. *I knew a man in Christ about fourteen years ago; (so the Apostle Paul saith) whether in the body, I cannot tell, or out of the body, I cannot tell, God knoweth, 2 Cor. 12. 2.* As if he had said, I was lost as to my body, I could not tell what I was, I did not feel my self; yet he had mighty operations in his soul, his spirit wrought strangely, and then took in such Revelations of God and from God, as his bodily organs could never fashion into words, or represent by speech: He heard \* unspeakable words, which it is not a lawful (or possible) for man to utter. The Soul hath an ear to hear such words as the Body cannot finde a tongue to express. So the Apostle *John* in his divine ravishments, *I was in the Spirit up on the Lords day.* As for his Body, that was, as to that business, layd by and suspended as useles in that day; and his spirit called up to that angelical work, the receiving of Visions and Revelations from on high. And among other things which *John* saw, he saw under the Altar the Souls of them that had been slain, for the Word of God, and for the testimony which they held: These Souls were not asleep, though their Bodies were, for they cryed with a loud voyce, saying, *How long, O Lord, holy and true, dost thou not judg and avenge our blood?* &c. *Rev. 6. 9-10.* From all these Texts and experiences we may conclude, that the Soul wakes while the Body sleeps that sleep of death. And the death of the Body is called a sleep.

First, Because as sleep, so death brings the body to rest, as was observed in the former point.

Secondly, Natural sleep is not perpetual, we sleep and wake again; so though the body lie in the grave, yet death is but a sleep, the man shall awake and rise again.

Thirdly, As a body asleep can easily be awaked and called up by the power of man; so the body when it is dead, can with infinitely more ease be raised by the power of God: It is but a call from Heaven, and we awaken out of the dust. God can beyond all comparison more easily awaken us from that dead sleep of death, then we can awaken one another from the lightest slumber.

There are two questions which I shall propound and endeavor to resolve upon the whole matter of this Context.

First, We finde *Job* complaining, because things were not otherwise ordered about him, he is troubled, because he was born, or because he was not cast away in the birth; for then it had been better with him, he had been asleep and quiet; he was troubled things were with him as they were. Hence it may be questioned, *Whether it be lawfull for us so wish or to desire, that had not come to pass, which we see come to pass?* And are we not bound to rest satisfied with the present and fore-past Dispensations of God, and so be content with the things that are, or with things as they are?

For this, I say in general, *such wishes or desires are not sinful. It is not absolutely sinful, to wish that not to be, which is; Nay some things which are, ought to be wished they had not been, and it is a sin not to wish, they had not been. As those things that are displeasing to God, provocations to the eyes of his glory; things that are dishonorable to God, we ought to wish that such things had never been.* God himself wisheth in that manner, *Psa. 81. 13. O that my people had harkened unto me, and Israel had walked in my ways.* They did not walk in his ways, he wisheth they had, he desireth they had been better, more holy and more obedient then they were. To wish that a thing had not been, out of a tenderness that God should be offended by sin, is not only lawfull, but very commendable. But to wish things otherwise then they are, as murmuring against, and misliking Gods Administration, or out of a tenderness, because we suffer, is not onely sinful, but abominable; *When our wills rise up against the Will of God, when we cannot be contented to be what God will have us to be, and to suffer what God would have us suffer, when we who should learn to be content in every estate, are angry with our Estates, and on that ground wish, O that this had never been, O that I had never seen this day, because it hath so much trouble in it; this wish hath I know not how much evil in it. So likewise when man shall (as it were) take upon him to direct the Almighty and onely wise God in governing the world, secretly surmizing, or openly complaining, that things might be dispensed and managed with more wisdom, justice and moderation; such boldness is plain blasphemy. Some are ready to say in their hearts about the Lord Christs governing the world, as *Abraham* did concerning his father *David*s govern-*

ment

ment of Israel; Things are carried, as if there were none deputed to hear or redress the wrongs of men. O that I were made Judge of the World, that every man which hath any suit or cause might come to me, and I would do him justice: Things should not go thus if I had the ordering of them; such boldness is highest blasphemy. And yet with caution of due reverence to the Name of God, he gives us leave to debate the matter with him, both concerning the state of things in publique, and our own personal Estates.

First thus, If we, while we are debating, adore his secret Justice and unsearchable wisdom, in that which we neither see nor are able to understand. Thus while the Prophet *Jeremy* took liberty to plead with God about the Administrations of the World, he humbly premises, *Righteous art thou O Lord when I plead with thee, yet let me talk with thee of thy judgments; Why doth the way of the wicked prosper?* We may ask God the question, and plead with him about his Judgments, but we must not have the least jealousie or suspicion of his Righteousness or of his Judgments.

Secondly, We may sit down and bewail the state of things, or our private Estates; In that sence we may wish things not to be that are, so as to bewail that such things are, and this is it which *Job* especially doth in this Chapter, he sits down bewailing his condition; And so may we while we keep within our bounds, and duly regulate our lamentings. The bounds and rules may be such as these. First, Deal not too much with the Creature, either in complaining of the Creature, or in complaining to the Creature. Let second Causes pass, or look upon them but in the second place: pour your complaints into the bosom of God. Secondly, Consider from whence your bewailings move; take heed they spring not from delicacy of spirit, or an unwillingness to lie under the cross, because it spoyle your fair shew in the flesh: While we bewail our own cross or publique crosses, we should be working our hearts to a willing and cheerful sufferance of the cross. Though a man doth not love that which he bears, yet let him love to bear: It is an high strain of spiritualness in bearing, when a Christian can say, I love not that which I suffer, yet I love to suffer; I love not that which I bear, yet I love to bear. To bear is the patience of necessity, to love to bear is the patience of virtue: to love to bear, hath in it the highest affection and the lowest subjection unto Christ.

2 Sam. 15. 3. 4

*Illud semper retinere debemus*  
*ἀμνηστὸν ἔ*  
*μνημον*  
*esse Deum.*

Gal. 6. 12.

*Tolerare est*  
*patientia neces-*  
*sitatis, amare*  
*tolerare est pa-*  
*tentia virtutis*

The

The Apostles spirit was raised to this heroick pitch, and somewhat above it, when he said, *I rejoyce in my sufferings, Colos. 1. 24.* (Joy is a degree beyond love) when he said, *I take pleasure in reproaches, in necessities, in persecutions, in distresses for Christs sake, 2 Cor. 12. 10.* (Pleasure is a degree beyond joy.) But especially when he said, *I glory in tribulation, Rom. 5. 3.* And God forbid that I should glory [in any thing else] *save in the Cross of our Lord Jesus Christ, Galat. 6. 14.* To glory in a thing is more then to take pleasure in it. Again, Take heed your complaints and bewailings do not arise out of distrust and unbelief; such complainings are provocations. It was called *the provocation*, when the people of *Israel* made such distrusting complaints, *Psal. 95. 8.* *Harden not your hearts as in the provocation in the day of temptation in the wilderness.* And that the provocation lay in their unbelief, the Apostle is exprest, *Hebr. 3.* where quoting this Text of the *Psalme*, he concludes his whole discourse thus, *Verf. 19.* *So we see they could not enter in because of unbelief.* If we mix Faith with our Tears, and while we bemoan our condition, yet believe, that God is good and good to us, that God is all-sufficient, and all-sufficient to deliver us; we may wish that the things that are, were not, and that God who changes not, would make a change in our estate.

For the close of this Point, I shall lay down these three Conclusions,

First, A man may desire that which God wills not, and not sin in that desire: As the deliverance of a people whom God will destroy.

: Secondly, A man may sin in desiring that which God wills: When it is the Will of God that the father shall dye, the child sins in desiring it.

Thirdly, A man may without sin desire that not to be, which God wills; or which is the same, that not to be which is; such desires being qualified according to the cautions before given.

There is a second question arising upon a part of this complaint: For *Job* complains not onely of his troubles, but of his life: And seems to have been angry with his very Being; while he wishes he had never been conceived, or that his mother had been denyed the blessing of conception. The question then is, *Whether an evil or a troublesome Being be worse then no Being? Or Whether it be better not to be then to be miserable?*

I answer, There is a two-fold miserable Being, one Temporal, the other Eternal. An eternal miserable Being is eternally worse then a not-being. But a temporal miserable Being, at the worst, is better then a not-being. And the Reason is, because our Being is far more excellent then the outward Comforts of our Being, these being onely accidental to our Being, and therefore it necessarily follows, That it is better to be without outward Comforts, then to be without a Being. Again, Life is better then all outward things, (Satan spake truly in the former Chapter, *All that a man hath will he give for his Life.*) That which a man parts with rather then his life, is below his life. If then life be better then riches, or health, or pleasures, then much more is our Being better then all these. As a man may hold his life when all his estate and comforts are gone, so he doth hold his Being when his life is gone; Life is brittle ware at the best, but mans Being is of an everlasting make. I know there are some who dispute and conclude, That a Being, even an eternally miserable Being, is better then no Being: And I grant it is so in a Metaphysical or a Philosophical Notion, but it in a Theological Notion it is not. A Philosopher (keeping within the sphere of Nature) can see no misery so miserable, or evil so bad, as not to be. But a Divine

*Si natus non fuisset ille homo, i.e. si nunquam procreatus, non esset. Melius quippe fuisset nunquam fuisse quam tanta flagitia perpetrare, gratia quoque & gloria in eternum privari, sed & appetibilius est homini absolute non esse, quam esse damnatum, propter eternam penam, siquidem miseriam Dionys. Cart. ult. in Mat. 26. 24.*

can, he sees two things worse. First, An everlasting stain and guilt of sin lying upon the Soul. Secondly, The everlasting wrath and displeasure of God poured out upon the whole man. Hence Christ saith of Judas who betrayed him, *Mat. 26. 24. It had been good for that man, if he had not been born*; because that accursed act joyned with his impenitence and unbelief, subjected him to everlasting misery, to wrath for evermore; *It had been good he had never been born*, rather then to fall into such a sin, and from that to fall into Hell. Not to be born, is in this place, as much as not to be. And it had been good for him not to have been born, is as much as to say, it had been better for him not to have been born. It had been better for him not to have been, then to have committed such a sin, to lie under such wrath, and to lose such happiness for ever. Though a state of damnation (considered abstractedly) be better then no state at all, that is, then a not-being, yet, in the Concrete, it is not better to be damned then not to be: "In it self, eternal misery is better then a non-entity, but a man eternally miserable, is worse then a non-ens. And without doubt it will be the eternal desire of the damped (and that desire



is both a part and an encrease of their misery). that they never had been, or now might cease to be, rather then continue be miserable.

Now to shut up and resolve the question, as to the ground of it, *Jobs* complaint in this Text, I say, *Job* was onely in the present feeling of temporal troubles, and he was beyond the fear of eternal: Therefore number this among his failings, that he wish'd he had never been conceived, because he was thus afflicted.

### J O B 3. 14, 15, 16, 17, 18.

*With Kings and Counsellors of the Earth, which built desolate places for themselves:*

*Or with Princes that had gold, who filled their Houses with silver:*

*Or as an hidden untimely birth, I had not been; as infants which never saw light.*

*There the wicked cease from troubling; and there the weary be at rest.*

*There the prisoners rest together, they hear not the voyce of the oppressor, &c.*

**F**ROM the tenth Verse of this Chapter to the end of the nineteenth, we have shewed you, that *Job* layeth down the cause of his former bitterness and complainings against his day. At *Vers. 10.* he is angry because it hindred not his conception and his birth; And at *vers. 13.* he giveth a further cause of that cause, *For then* (saith he) *I should have been at rest.* Now being about to prove that in death he should have found rest, he doth it by an induction of particulars; As if he had thus said: Where all sorts of persons, even they who have been hardest wrought, and most troubled in the world, find rest; there surely I should have found rest also: But in death, persons that have been hardest wrought and most troubled in the world find rest; therefore there I should have found rest too. Now for the proving of this Assumption, That in death all sorts of persons find rest, even those who have been most travelled, tired and worn out in the world: To prove this (I say) he



he gives instance in divers, almost all ranks, degrees and conditions of men.

First, In those who are great, rich and wise, in *Kings and Counsellors of the Earth, which build desolate places for themselves: And in Princes who had gold, who filled their houses with treasure, &c.*

*With Kings and Counsellors of the Earth.*

*With Kings.*] The word here used, properly noteth such as rule by Law, such as are opposed to Tyrants, who rule according to the dictates of their own will. With such Kings Counsellors are usually joyned; *With Kings and Counsellors of the Earth.* Great Princes have their Councils, and it is a happy conjunction when good Kings and good Counsellors meet together. Yea many times bad men are good Kings, when they are attended with good Counsellors: Whereas evil Counsellors often make a good man a bad King, and by their poysonous whispers and instillations at the ear, corrupt the hearts, and taint the spirits of the best Princes. *In the multitude of Counsellors (saith Solomon, Prov. 15. 21.) there is safety.* The safety of Kings, and the safety of Kingdoms, doth consist in following this multitude. Where there are good Counsellors, and a multitude of them, we may expect good, and much good, a multitude of blessings upon a Nation.

Now when *Job* had named these eminent persons, *Kings and Counsellors*, he added somewhat further by way of their description, he giveth as it were a character of them from their studies and employments, *With Kings and Counsellors of the Earth, which build desolate places for themselves.*

It may seem very doubtful what is here meant by these *desolate places and the building of them.* The word in the Hebrew is, *חרבות* Proprie destructiones. *solutions, or destructions;* It comes from *Charab*, which signifies to dry up, because dry places are desolate places, as a desolate wilderness for the dryness of it, being unfit to sustain man or beast. Hence the name of the Mount *Horeb*, *Exod. 3. 1.* called so from dryness, because there was no water, *Dent. 8. 15.* The same word also signifies, *a sword;* because the sword (as we see by woful experience) makes places desolate. But what *Job* should mean by this, *That Kings and Counsellors of the Earth build solitary places for themselves,* is questionable.

First, Some take it for an expression of vast and mighty buildings, Palaces and Houses of such largeness and content, that when great Princes and Kings have their full retinue and families in them, they can scarce be seen: But I see no Reason at all for that sence, and therefore I pass it; a little touch will make that opinion desolate.

Others by these *desolate places*, conceive that *Job* meaneth Forests and Parks, places of pleasure, which Kings and great men use to build and make up for delight and recreation.

Or thirdly, That by *desolate places* are meant houses built in desolate or solitary places in Woods and Forests. Princes and great men will have their houses far remote from Towns and places of resort, that they may be free from suitors, and retire when they please from the throng of the multitude; It is said concerning *Solomon*, 1 *King*. 7. 2. that after he had built the Temple and his own house for his Kingly residence, he built a house in the *Forest of Lebanon*; But this may be called a building in, rather then a building of *desolate places*.

*transit loca vana  
sua & destruenta  
desolataque  
qua ipsi extruere  
ebant ad nomen  
sibi comparan-  
dum, Dicitur.*

Fourthly, Rather, I conceive that Kings and Counsellors of the Earth may be said to build desolate places, when finding places desolate and ruined, they with vast expences raise up and build stately Fabriques upon them, to get themselves a name. As want and poverty, War and Troubles turn a Palace into a desolate place; so riches and plenty, power and peace, meeting together in Kings and great men, turn desolate places into Palaces. Kings and Counsellors are of such wealth and power, that they can alter the most desolate and ruinous places, into delicate edifices and stately dwellings.

Or lastly, Which doth best suit with the subject of *Jobs* discourse or curse in this Chapter; He speaking so much of death, by the *desolate places*, we may understand, *Tombs and Sepulchres*, places of Burial; which Kings and Counsellors build to or for themselves: And so taken, the sence may be given thus, as if *Job* had said, If I had dyed, I should have lien in the grave with as much ease and quiet, as those great Princes and Kings of the Earth, who build themselves stately monuments to lie in; It would have been as well with me as with any of them, though inter'd under stately Tombs. We know it was an ordinary thing for Kings and great men (especially in ancient times) to prepare for themselves costly Monuments while they lived, as houses for their bodies being dead:

dead : Which grew to such excessive charge among the Romans, *Nostra quidem* that they were forced to make a Law to restrain it. The *Egypti- legu interpre-* *tes, quo capite* *ans* bestowed more care and cost in building their Tombs then *jubent sumptus* their houses. Even *Abraham* (*Genes. 23. 16.*) bought him a *& luxu remo-* *vare a Deorum* burying place before he built himself a house, though while he *Intelligunt im-* *primis sepul-* *chrorum muni-* *ficentiam esse* *minuendam.* lived, he dwelt in a movable Tent, yet he would be as sure as he *Cicero.* could of a certain grave. And good *Joseph of Arimathea* had made *Major apud* *Ægyptios se-* *pulchrorum* *quam domorum* *cura.* himself a sepulchre in a rock: *Mat. 27. 60.* And it is said of *Ab-* *salom*, *2 Sam. 18. 18.* *That in his life time he had taken and* *reared up a pillar,* (that is, he had artificially raised a great pile of goodly stones) *in the Kings dale ; For he said, I have no son to* *keep my name in remembrance ; And he called the pillar after his* *own name.* Now as this pillar was to keep his name, so he intended it likewise to keep his body when he should dye : For it being related in the Verse before, how as soon as he was slain, they made no more ado with him, but *cast him into a great pit in the wood,* *and layd a very great heap of stones upon him ;* The Holy Ghost to shew us the vanity of man in preparing for a dead body, while he neglects an immortal Soul, and how God disappoints the vain conceits of men in supposing to perpetuate their own name and greatness ; The Holy Ghost (I say) to shew this, presently subjoyns in the sacred story, *Now Absalom in his life-time, &c.* As if he had said, Do ye observe how this ambitious Prince was buried, even tumbled into a pit with a rude heap of stones cast upon him. This man had prepared himself another kinde of monument, even a sumptuous pillar, &c. So that under or by that pillar, he had archt a curious vault for himself to be buried in, *called Absaloms place,* namely his burying place.

And the word which we have here for *desolate places*, is in Scripture clearly applyed to the grave, or a place of burial. We have it in *Ezek. 26. 20.* where the Prophet foreshewing the destruction of *Tyre*, speaks from the Lord, thus, *When I shall bring thee down With them that descend into the pit, and shall set thee in the low parts of the Earth, in places desolate of old.* There are three words in that Verse, and they are all *Synonima's*, words of the same signification ; First, *The pit.* Secondly, *The low parts of the Earth.* Thirdly, *The desolate places :* and all these are but several expressions for the grave, or for a place to bury in ; It is no more but this, *When I shall bring thee down, even With those that lie buried in the grave.* So that the word which we translate

*desolate places*, being also in other places used for the grave or a place of burial, we may very well expound it so here, that *desolate places* are the graves or sepulchres of *Kings, and Princes, and Counsellors of the Earth*; which we may do especially, because *Job* treats in this place about death, and the state of the dead.

Now *Tombes and Monuments* may be called *desolate places* in two respects.

First, Because when the body is layd in there, all company and all friends leave it; you shall have a mighty train following their friend to the grave, but there they leave him. *Kings and Counsellors* have stately Funerals, but when their subjects or friends, favorites or flatterers, have brought them to the *Tombe*, and opened the door of the grave, they go no further, they will not go in with them, and dwell with their bodies in the dust of death, as much as they honor'd or ador'd them when they lived: so that, they are in *desolate places*.

Secondly, *Graves* may be called *desolate places*, because *Tombes and Sepulchres* were in *desolate places*, they were made in some high Mountain, or caved Valley, in some place remote from the company and habitations of the living; for in former times they did not bury in Cities or in Towns, but in places where few came, till they were carryed, and therefore properly called *desolate places*. It is observed, that among the *Romans*, the first Emperor that was buried in *Rome* was *Trajan*. And the Law of the *twelve Tables* did prohibit both the burial and the burning of the dead within the City. So then it is clear, that anciently *Tombes and Monuments* were erected in *desolate places*, and that great cost was bestowed in building and beautifying of them; both which favor and illustrate the Exposition given. It follows in the Text;

*Or with Princes that had gold, who fill their houses with treasure.*

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The word *Sar*, a Prince, in the Hebrew, as in most other languages, signifies *the chief, the head, the first*: Some Criticks conceive that our *English* word [*Sir*] comes from it, it is very near in sound, and so is the *French* word [*Mansier*] to this Original, for a Prince or Chief.

*Job* describeth Princes thus, *they are such as had gold*, noting both what the study and endeavors of Princes are, namely, to lay up gold;

gold; and likewise what is requisite for them. Gold is of great use in a high estate; Treasures are necessary for Princes: *Princes that had gold.* Therefore Solomon that wise Prince saith of himself, *Eccles. 2. 8.* and he putteth it among his Princely works, *I gathered me also silver and gold, and the peculiar treasure of Kings:* When the *wise-men* came to Christ, the first thing they offered him was gold, and they did wisely, for he was a Prince: gold being the chief, and as it were the Prince of Metals, is a very proper offering for Princes. And howsoever wisdom and goodness, justice and clemency are far more necessary requisites in Princes than gold, yet there is such a necessary conjunction of these two, that we finde him in the Prophet (*Isai. 3. 7.*) refusing the Government because he was poor. *Behold our Ruler* (say they *Verf. 6.*) *and let this ruine be under thine hand,* that is, be thou our Prince and take charge of us; Not I saith he, *I will not be an healer, for in mine house is neither bread nor clothing, make me not a Ruler of the people:* As if he had said, I am but a poor man, a man of a weak estate, Princes must have treasure and great estates to bear up the dignity of their places: As covetousness, so poverty is very unbecoming in a Prince. The *Roman* story tells us, that when two great Consuls stood in competition for a great employment in the affairs of that Commonwealth, One of the Senators being ask'd upon which of the two he would bestow his Vote, Answered, upon neither: And gives this reason, *One hath nothing, and the other can never have enough:* One was so poor that he had nothing to support him, and the other was so covetous that nothing would satisfy him. Therefore, as before Job joyned Counsellors with Kings, so here he joyneth Gold with Princes; *The next expedient for Princes to counsel and wisdom, are gold and treasures.* We finde indeed, that God gives it in charge to the Kings of *Israel*, concerning their gathering of treasures, that they should not be excessive, (*Deut. 17. 17.*) *Neither shall he greatly multiply to himself silver and gold;* He doth not say, your Prince or your King shall not multiply silver or gold, but *he shall not greatly multiply silver or gold,* that is, he shall not set his heart upon them, or think he never hath enough, he shall not greatly do it, but let him be careful to do it proportionably to his occasions either of peace or war.

Valer. Maximus, l. 6, c. 4.

ἄργυρον

Argentum quod ab omnibus appetitur.

Further, It is added, *Who fill their houses with treasure.* The word which we here translate *treasure*, is ordinarily translated *silver;*

*silver* : The root from which it springs, signifieth *to desire*, and the reason is, because treasure, silver or gold, are such desirable things, or things upon which the desires of most men are set : therefore the *Hebrews* give silver a name proper to its own nature, or rather to the nature of men, whose desires are enflamed after it. With this desirable thing, *Princes fill their houses*.

What are these houses ?

A house is a place wherein man liveth, or inhabiteth while he liveth : this is the ordinary acception of the word ; and so it may be taken here, for the ordinary dwelling houses or Palaces of Princes ; And then it is an heightening of the sense, *They had gold*, yea, they had so much, as they filled their houses with it.

Then again, (That we may keep in this clause to the Exposition given in the last, of the *desolate places*,) we may understand by the houses that these Princes filled with treasure, the *Graves*, the *Tombes* wherein they were buried ; And it is the language of Scripture, to call the grave a house, mans house. Two Texts I will give you for it, one out of this Book, *Job* 30. 23. where *Job* speaking of the grave, calleth it the house appointed for all living ; And *Ecclesiast.* 12. 5. where *Solomon* calls it our long home, *Man dyeth, and goeth to his long home* ; the word in the Original is, he goeth to the house of his age, or to the house of age. God is called the *Rock of ages*, because he is an everlasting strength, *Isa.* 26. 4. The grave is called an house of age, because it is a very lasting house, an abiding house, a house where man must abide till God sound him up by the voyce of a *Trumpet* to the resurrection ; So then the grave is likewise called an house, the house of all living, because thither every one that is living is travelling, man travels to the grave as to his house ; And a long-home, in opposition to our short home, our uncertain abode in those houses wherein we dwell upon the Earth.

*Princes* (saith *Job*) that had gold, and this is one use they make of it, they fill their houses, that is, their graves or their tombs with this treasure. In those Times (it seems) they did not onely bestow great cost upon their Tombs and places of Burial, but they put great store of treasure into the Tombs with them. According to this Interpretation, the meaning of *Job* may be thus represented, *If I had dyed before*, and had been buried poorly and obscurely, yet I should have done as well as Kings and Counsellors, who with vast expence of treasure build stately Tombs for themselves, yea

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Ad domum sa-  
culi.

as well as Princes that put their treasure into their Tombs with them.

That it was a custom to put in much treasure into Tombs, is observed by *Josephus* in his 13. Book of *Antiquities*, and 15. Chap. *Joseph. l. 13. Antiq. c. 15. & l. 16. c. 11.* shewing how *Hircanus* opened *David's* Sepulchre, and took out three thousand Talents: And in his 16. Book, Chap. 11. he notes, that afterward *Herod* opened the Sepulchre of *David*, and thought to have found a great deal of treasure there, but found only some precious garments, &c. And the story is famous out of *Herodotus* concerning *Semiramis*, That she having built a stately Tomb, makes this Inscription upon it, *Whatsoever King shall succeed here, and wants money, let him open this Tomb, and he shall have enough to serve his turn*; Which *Darius* in after-ages being in straits for want of treasure attempting to do, instead of money found only this Reproof written and laid up there; *Unless thou hadst been extremely covetous, and greedy of filthy lucre, thou wouldst not have opened the graves of the dead to seek for money.* The Lord threatens by the Prophet *Jeremy*, that the *Chaldeans* shall bring out the bones of the King of *Judah*, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, &c. out of their graves, Chap. 8. 1. It is conceived, that the Reason why the *Chaldeans* dig'd up and raked in the graves of the Jews, was not so much from cruelty as from covetousness; they having heard that the Jews used to put rich ornaments upon the dead, or riches into their graves with them. Or this might be as a just punishment of that greediness after gain, so eminent in the Jews, that the Prophet in the very Chapter where this is threatened, chargeth them thus, *vers. 10. Every one from the least to the greatest, is given to covetousness.* Thus it is clear, that there was a custom to put riches and treasure into the grave with the dead, to which *Job* might allude in this place.

So much for the opening of the words from the fence given. Observe, first,

*That neither power, nor wisdom, nor riches, are any priviledg at all against the stroke of death.* Here are Kings, men that have great power; Counsellors, men full of wisdom; *Princes that have riches*, so much gold that they can stuff their graves with it, yet these cannot defend themselves against death: Death will not obey the Authority of Kings, nor doth it fear their frowns;

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the subtilty or policy of Councillors is not able to defeat it, there is no Eloquence, no Rhetorick can perswade death to depart ; all the gold and riches in the world cannot bribe death, or stay its hand ; I (saith *Job*) should have found Kings and Councillors, and rich men, even all these rest in the grave, and we should have rested together. *Riches avail not in the day of Wrath.* (Prov. 11.4.) *but righteousness delivereth from death.* *Righteousness delivereth from death* ; why, shall not righteous men dye ? Surely *Job* might have said, *with righteous men*, with holy men should I have rested, with *Abraham*, with *Isaac*, and with *Jacob*, these are in the grave, death seiz'd on them as well as other Princes, and Kings and Councillors : How then doth *Solomon* say, that *righteousness delivereth from death* ? Death is there either to be understood of some dangerous Judgment ; for, saith he, *Riches avail not in a day of Wrath*, that is, in a day of publique calamity ; *but righteousness delivereth from death*, that is, from those troubles and dangers ; *God hath respect to a righteous person, and hideth him from that death.* Or *righteousness doth deliver from death*, that is, from the evil of death, from the sting of death, from the bitterness of death ; the bitterness and evil of death is past to a righteous man. But riches they avail not at all, they cannot at all, as not deliver from death, so not mitigate the pain, or pull out the sting, or sweeten the bitterness of death ; yea rather riches increase all these : That is a Truth, *O death, how bitter is thy remembrance to a man that is at ease in his possession !* Men may put their riches with them into the grave, but riches cannot keep them a moment out of the grave. This thought, *How bitter !*

Secondly, When *Job* speaks of *Kings, and Councillors, and Princes*, these great men of the world, he sheweth us what their study and business for the most part is in the world, it is about worldly things ; *They build desolate places, they have gold, they fill their houses with treasure* ; These are their employments, the current of their cares and endeavors runs out this way. Hence observe,

*That the thoughts of the greatest and wisest of the world, are usually but for and about the world.* The poor receive the Gospel, and the rich receive the world. As a godly man is described by his faith, *Abraham beleev'd God* ; by fear, by uprightness, by justice, as *Job* in the first Chapter of this Book ; by meek-

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ness, as Moses, &c. by the heavenliness of their spirits and conversations, *Our conversation is in Heaven, Phil. 3. 20.* So worldly men are described by their proper studies. *Kings, Counsellors and Princes*, build Pallaces, gather riches, heap up gold. *They buy, they sell, they build, they plant, they eat, they drink*, as the worldly world is pictur'd, *Luk. 17. 27, 28.* In the 17 Psalm, great men are called, *the men of the world*, as if they were for nothing but the world, or all for the world; as if all their provisions were laid in for this world, so it follows, *who have their portion in this life*, vers. 14. It is a sad thing to have received our portion. It is said of the rich man, *Son, remember that thou in thy life time receivest thy good things*, thou hast had thy portion. In *Psal. 49. 11.* it is said concerning such men, *That their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, and they call their lands after their own names. Their inward thoughts are upon these things.* It is somewhat a strange kind of speaking, to say, *their inward thoughts*; for there are no thoughts but inward, thoughts are all wrought in the secret shop of the heart. But there is an elegancy in it, the Hebrew is their *inwards, their internals*; *Their inwards* Internum vel interiora. are, how they may get themselves a name and riches; not only are their thoughts about these things, but the very inmost of their thoughts, the most retired thoughts and recesses of the Soul are about these things, these lie nearest to their hearts: As the story saith of *Queen Mary*, when she dyed, *she had them open her, and they should find Calice at her heart*: It was a pitifull case, that a rotten Town should lie (where Christ ought) at the heart of such a Princess: The heart is the place where Christ and the thoughts of Heaven should lodg: **All below Heaven should be below our hearts.** But as a godly mans *inward thoughts* are for Heaven and the things of Heaven, for grace and for holiness; he hath thoughts upon the world, but (if I may so speak) they are his *outward thoughts*, not his *inward thoughts*: That which lies nearest his heart, his inward thoughts are for Heaven: So the inward thoughts of worldly men are for the world; the Apostle might well say, *Not many wise, nor many rich, nor many noble are called*; the thoughts of wise Counsellors, of potent Kings and rich Princes, are legible in their actions.

Thirdly, Having expounded these desolate places to be Tombs, and these houses graves; Observe,

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That some take in their life time more care for their Sepulchres, then they do for their Souls. Here are great men, what do they? They build desolate places, they will be sure to have stately monuments: And they had gold, they will be sure to fill their graves with treasure, they will be buried richly, or they will have their riches buried with them: But what care did these take for their poor Souls in the mean time, where they should lie? Had they taken order what should become of their Souls? When all things are disposed of, this choyce peece for the most part is left undisposed of, unprovided for. Some will carefully provide for their children, they will provide for their families, they will provide for their dead bodies, for their carcases, but for their immortal Souls there is no provision made: While their bodies are assured of a resting place, they may say of and to their departing Souls (as that trembling Emperor bespake his,) *O our poor fleeting wandering Souls, whither are you going? Where is the place of your rest?* As it is said of *Abalom* in the place before cited, *He in his life time had reared up a Pillar* (a Monument, or a Tomb) *for himself in the Kings dale*: What a careful Prince was this for his body! But how careless was this Prince for his Soul! He will have a Pillar to preserve his name, and yet runs out in rebellion against his own father, to the destruction of his Soul. The great business of the Saints on Earth, is to get assurance of a place for their Souls to lodg in when they dye: It troubles them not much what lodging their bodies have, if they can put their spirits into the hand of Christ: What though their bodies be cast upon a dunghill, or trodden upon, like mire in the streets, by cruel men? A Heathen said, *The loss of a Funeral, or of a Sepulchre, may easily be born*; I am sure, a Christian may: That loss will never undo any man, especially not those who beleve. For in the person of such the Apostle speaketh, *2 Cor. 5. 2. We know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens*. All that rich wordlings, and ungodly great ones, can say when they dye, is, *We know when the earthly house of this Tabernacle shall be dissolved, we have a building of man, a stately Tomb made with hands, and with all the skills of the cunning Artificer: We have seen it done already, or we have taken order in our wills to have it done*. The Beleever erects his Pillar in Heaven, and his whole life is a preparation for his house which is above; And often he settles the business so, that he can say, *I know that*

*Facile iactura sepulchri.*

that when this house of my body is taken down, I have a building, &c. And he can say, I know, with far greater assurance than any worldly man, who hath sealed it in his will, that thus and thus his body shall be entombed. It is a sad thing to take care for a rotting carcase, and forget an immortal Soul.

Job having thus paralleled or compared himself in death with Kings, Counsellors and Princes, notwithstanding all their pompous Funerals and curious Tombs, passeth as it were in the next Verse to the other extremum.

Verse 16. *Or as an hidden untimely birth, I had not been, as infants which never saw light.*

As if he had said; If any think that I have strained too high in making my self equal in death with Kings, &c. yet surely I should have been as those that never knew themselves to be in this world, or as those that the world never knew to be, that is, as an hidden untimely birth, or as infants which never saw the light.

*An hidden untimely birth.* The word [ *Nephele* ] in the Hebrew for an untimely birth, comes from [ *Naphal* ] which signifieth to fall down, or fall off, as untimely fruit falls off from a Tree; which falling off before it is ripe, is unprofitable and useless: When the mother miscarries, her fruit is like the fruit of a Tree, shaken off and falling down before it be ripe, or in the blooming. And the same word is used in the Hebrew to signify a Giant; *There bore decidit in were [Nephilim] Giants in the Earth in those days, Gen. 6. 4.* *Quasi decidum aut immaturus fructus qui ante maturitatis tempus ex ar- bore decidit in loc.* Bolduc. and the Reason why they are so called, is, as some apprehend, because they were *Apostates*, such as fell off from God, from true Worship and Religion: Or because they did fall upon men, as that phrase is applied to cruel men, *they did fall upon the poor*; So the word is used, Chap. 1. v. 15. of this Book, *The Sabaeans fell upon Jobs Oxen, &c. They who fall from God by impiety, will quickly fall upon men by cruelty.* Or because the dread and terror of them made men to fall down for fear before them: It is very observable, that the same word should signify an infant of less than a span long, and a Giant (it may be) of more than six cubits and a span, (1 Sam. 17. 4.) and both upon equal reason, and with equal signifi- cancy.

Further, we may take notice, that the Hebrews express any dead body or carcase by the same word; the dead body of the

Πρώτος δ  
πρώτος,  
Εκδωκεν α  
δενδο.

oldest man is called *Mappeloth*, from the same root and reason too in part, from which they denominate an untimely birth, that never lived a day. When the old man dies, he falls as well as the newly conceived embryo; The one falls off as a blossom from the Tree, the other as the fruit fully ripe, which (if you pull it not off) must fall off. The Greek word for a dead body, and the Latin, have the same reason of their derivation, namely from falling: So saith *Job*, I had been as one of these untimely births, that fall to the Earth before their time.

\*Εξέγερμα,  
Apud Aristotelem significat  
fatum post septimum & intra  
quadragesimum  
diem conceptum;  
Apud Hippocratem utitur  
vo mense natos.  
Aristot. 1. 7. de  
Histor. Animal.  
c. 7.

Justum tempus  
in ordinem servavit,  
dominus in creandis,  
formandis & formandis  
Apostolis. Paulus vero  
vix dum bene conceptus  
vitali ex utero projectus  
fuerat, momento  
simul genitus  
& natus & vivens  
plene ab initio  
fuit. Pined.

The Apostle *Paul* saith concerning himself, (1 Cor. 15. 8.) *I was as one born out of due time*, I was an untimely birth: Some of the Naturalists say, that word signifies such abortions as are after the seventh, and before or at the fortieth day after conception. Others, that it signifies those who are born the eighth month, which usually as they are untimely, so they dye. Now *Paul* calleth himself an untimely birth, to suit the humble thoughts which he had of himself, with an humble expression of himself, which Reason he seems to give in the next words, vers. 9. *For I am the least of the Apostles, that am not meet to be called an Apostle, &c.* Even as an untimely birth is not fit to be called a birth; or, because children that are so born, are very imperfect, they are lesser and weaker then those of full growth: So saith he, I am as a poor abortive, as a child born out of due time, *I am the least of the Apostles, and I am less then the least of all Saints*, Ephes. 3. 8. I am not come to that stature and growth of a timely birth. Secondly, He calleth himself an untimely birth, or one born out of due time, probably for this Reason, because of the suddenness or violence of his conversion; For you know every abortion, or untimely birth, comes from some sudden danger into which the mother falleth; some strain or violence causeth abortion: *Paul* in this sense was an untimely birth, his conversion was a wonderful violent conversion; Christ came upon him of a sudden, whereas the other Apostles were a great while a forming, a shaping, a fitting to an Apostleship, but *Paul* was as it were in a moment conceived and born, brought forth and perfected an Apostle, and so from the suddenness and violence of his new birth, he may call himself an untimely birth.

But to pass on from that to the words of *Job*, *As an hidden, untimely birth, I had not been*. Here are two things distinct about this birth. First, It is called an untimely birth. Secondly, A hidden birth.

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An untimely birth is called a *hidden birth*, because it is hid from the eyes of others; Abortives are displeasing and undefireable spectacles, therefore they are covered and laid by; there is no remembrance of their form or likeness, therefore *Solomon*, speaking of an untimely birth, *Eccles. 6. 4.* thus describes it, *He cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.*

*As a hidden untimely birth, I had not been.*

An untimely birth is said *not to have been*. A not being is taken two ways. First, Strictly for that which never had any life at all, and so some interpret this, for there are abortions, or untimely births, before quickning, or before *there is any life*. Secondly, Not to be, is not to subsist, or not to live: When that which hath lived dies, it is said not to be. The Prophet brings in *Rachel*, weeping for *est.* *her children, and would not be comforted, because they were not,* *Jer. 31. 15.* that is, because they were dead. *Joseph's* brethren pleading before unknown *Joseph*, tell him, *Thy servants are twelve brethren, and behold the youngest is this day with his father, and one is not,* *Gen. 42. 13.* that is, one is dead. So *Jacob* speaks at the 30. verse of the same Chapter, *Joseph is not, &c.* Hence that answer of the Wise-man to *Alexander*, who demanding of him, whether the living or the dead were more in number, said, *The living, for the dead are not.*

*As infants that never saw the light.* ] This clause may be an Exposition of the former clause, shewing what *Job* means by an untimely birth, even an infant that never saw the light. Yet all infants that never see the light are not untimely births. Infants are often still born, when their mothers have gone out their time to the last hour, before the pains of travel come upon them. And therefore I rather understand this as distinct from the former. In the one *Job*-intending such as are born before time, which births are commonly called *abortions* or *miscarriages*. And in the other, those who dye in the birth, who are commonly called *still-born*. The word which is here used for an infant, signifies properly a weaned infant, but it is likewise transferred to signify an infant dying in the birth, which is therefore said never to see the light: So *Solomon* expresseth it too in that place, *Eccles. 6. 5.* Moreover, he hath not seen the Sun: And in allusion to this, *David* when he curseth the plots of wicked men, that though they have conceived mischief,

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Significat parvulum ablactatum, per Cataphoram usurpatum de infante in utero matris extincto.

and

and though they have gone with it a long time, and are ready to bring it forth, yet in *Psal.* 58. 8. saith he, *Let them be* (that is, let their counsels and designs be) *like the untimely birth of a woman, that they may not see the Sun*; that is, let them be dashed and blasted, let them never bring forth their poysonous brood to the hurt and trouble of the world. To these saith *Iob*, I am sure I should have been like, if not to Kings and Counsellors, and had been as well, and all one to me. In death, untimely births, and those that go down to the grave as a sheaf of corn that cometh in ripe, are all one; there is no difference in the grave between the infant that never saw the Sun, and him that hath lived to see an hundred recourses of the Sun.

The speech of *Iob* proceeds to a third sort, he strengthens his argument of rest in death. I should certainly have had rest in death; for in death, even they who have been most vexed, who have had least rest, who have been even restless in the world, they have found rest in death: This he clears by a further Induction, in the 17, 18, 19. Verses.

*There the Wicked cease from troubling, and there the Weary be at rest.*

*There the prisoners rest together, they hear not the voyce of the oppressor.*

*The small and great are there, and the servant is free from his master.*

When he had spoken of the rest of death, concerning those great and mighty ones, and the rest of death concerning untimely births and infants, then he speaks of the rest which poor oppressed ones, or which wicked oppressors have in death; all these have a rest in regard of outward bodily troubles, agitations and labours in the grave, therefore certainly there I should have been at rest.

*There* (that is, in the grave) *the Wicked cease from troubling*: True rest and wickedness never meet, rest and the wicked meet but seldom. And it is but half a rest, and it is rest but to half a wicked man, to his bones in the grave; and it is rest to that half but for a little time, only till the Resurrection.

רשעים

The word which is here used for *wicked*, is considerable: Though every wicked man be a sinner, yet every sinner is not a wicked man: It is one thing to sin, and another thing to be wicked; there are divers words in the Hebrew Tongue, which signifie as it were the

the divers statures of sinners, and the degrees of sin ; And the *Hebrew* which usually expresseth many things by one word, doth here use many words to signifie one thing, onely differing in degree.

First, A sinner is called sometime [*Cata*] that's the lowest expression, noting one that doth miss a mark or his way, he aims at the mark, yet misses it ; he would go in the right way, yet mistakes it or is misled : So every man, the holiest men are sinners, they often miss the mark, the white which God sets up, though they take their aim, and level carefully at it.

Secondly, A sinner is called [*Peshang*] which signifieth a willingness to sin, and an unwillingness to obey, it signifieth pride in sinning, or a sinning from pride, which is plain rebellion.

Thirdly, The word here used, and in divers other places, signifieth wickedness in the height, and men most active in wickedness : So that when *Job* saith, *There the wicked are at rest*, he means those who had been restless in sin, who could not sleep till they had done mischief, nor scarce sleep for doing mischief : He means those who had out-run others in the sinful activity, or rather turbulency and unquietness of their spirits ; such as are without peace themselves, and seek to molest and disturb the peace of others : The Prophet describes them to be like the troubled-Sea which cannot rest, (*Isai.* 57. 20.) The proper signification of the word (*wicked*) in the *Hebrew*, is the word unquiet, vexatious, or without rest : *1 Sam.* 14. 47. *Wheresoever Saul turned himself he vexed the enemy.* So *Job* 34. 29. And the Reason of it is given, because men of this height and stature in sin, are men of troubled, unquiet and restless spirits. As it notes a height in holiness and grace, to have a kind of unquietness upon the spirit till we can do good, and compass holy designs and purposes, when we are not onely pious, but zealous ; As *David* resolves, *Psa.* 132. 3, 4. *Surely I will not come into the Tabernacle of my house, nor go up into my bed, I will not give sleep to mine eyes, nor slumber to mine eye-lids, until I finde out a place for the Lord, &c.* So unquietness upon the spirit, till it can put sin into act, and compass an evil project, notes a completeness in the sinner. Sin wakes and works in them to purpose, who cannot sleep till they have wrought out their sin ; of these it is properly that *Job* speaks here, these Troublers of themselves, and Troublers of *Israel*, these whom the Lord shall trouble this day, or one day : There, *sc.* in

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*Erravit, a scopo vel via, ea potissimum peccata significat quæ vel errore vel per ignorantiam vel infirmitate carnis committuntur.*  
Moller. in *Pla.* 106. 6.

פשו

*Peccatum ex superbia. Transgressio non simplex & qualiscunque, sed melioriosa ac temeraria, unde & aliquando rebellio vocatur.*  
Musc. in *Pla.* 5. 10.

the grave, *these wicked ones cease from troubling*; there they have a kind of rest being dead, who could not rest while they lived; there at least they cease from raging. This word (*Ragax*) notes any vehement motion, either of mind or body, arising from fear, or grief, or anger, or the concurrence of them all: As when *David* heard of the death of *Abfalom*, the Text saith, 2 Sam. 18. 33. *The King was much moved, &c.* He was as it were for a time enraged or distracted, much troubled, I am sure, with passions, or the working of many passions together. The word, you see, in the Hebrew, hath a neer affinity in sound and sence with our *English* word *raging*, and we translate it so, *Psal. 2. Why do the Heathen rage?* It is the same word; So here, *the wicked cease from raging*, or from troubling; that is, from that madness of rage in troubling the poor, especially such as fear God: Wicked men are not onely sinful, but they are mad in their sin; As *Paul* speaks of himself before his conversion, *I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange Cities, Acts 26. 11.* In *Paul* unconverted, see the picture of a wicked mans spirit, he could not cease from troubling, but in death he shall.

*And there the Weary are at rest.*

*The Weary.*] Some by the *weary*, understand those whom the wicked have wearied by troubling of them; and that is a truth, That in the grave, the wearied, those that wicked men have troubled and vexed, are at rest: so the sence is made out thus; That in the grave, they that trouble others, and the troubled, the poor persecuted, and the proud persecutors, are at rest. But rather, by the *Wearied*, we are to understand onely the wicked themselves, *There the wicked cease from troubling, and there the Weary be at rest*; that is, there those wicked men, who weary and tire out themselves with vexing and troubling of others, are at rest; they then cease from those vexatious undertakings, which have consumed their spirits and worn out their bodies: And the Reason why I rather expound the *weary* to be the wicked (though the other be a good sence) is, because *Job* afterward speaks of the rest of those that are wearied, who are passive under the cruelties and plottings of those wicked ones. *There the wicked cease from troubling, and there the Weary be at rest.* Hence observe, first,

*Sicut prior  
pars de tyrannis  
& oppressoribus  
intelligitur, i.  
hæc secunda  
potest de offi-  
ciis oppres-  
sæ. Sed conuen-  
tius si tota hæc  
periodus referatur  
ad viros famo-  
sos, qui con-  
citantur sisti vo-  
lunt, mille sese  
obijciunt vi-  
re discrimini-  
bus, Pined.*

*That*



*That wicked men are troubleers both of themselves and others. There the wicked cease from troubling, as if the wicked did nothing in the world but trouble the world. As before Job had given the special character of great ones and Princes, They get gold, build Palaces and Sepulchres, and fill them with treasure: So when he speaks of wicked ones, he saith, There the wicked cease from troubling; As intimating, that while they live in the world, they are a perpetual trouble to the world. The Prophet Isaiah is express, (Chap. 57. 20.) The wicked are as the troubled Sea, that cannot rest; they can do any thing better then be quiet, they have not strength enough to sit still, they cannot rest. King Ahab had this apprehension of Elijah, (1 King. 18. 17.) when the Kingdom of Israel was full of trouble, (for God did vex them with great adversity;) Art. not thou he (saith Ahab) that troublest Israel? No saith Elijah, (who could make up a better judgment then Ahab in that point) I am not he that troubleth Israel, but it is thou and thy fathers house. Ahab had sold himself to work wickedness, and so had stock enough to purchase trouble for Israel; wicked ones are the troubleers of all; they are troubleers of their own families, troubleers of the places and Cities where they live, the troubleers of a whole Kingdom, troubleers of the Churches of Christ, and the troubleers of their own Souls, they are born to trouble both active and passive, they love to trouble, and they have what they love: It is the character and the argument of an extream wicked man, to be a troubler; Even as it is a great argument of great grace, when you see one a comforter of others, or busie to help others, to do good to others; The tree is known by the fruits.*

Secondly, Taking the latter words of this Verse, (*There the weary be at rest.*) for those wicked men who are wearied by troubling others, we may observe,

*That wicked men by troubling others, do as much weary and tire out themselves; And though they finde that in troubling others they weary themselves, yet they will not give it over, they will trouble still. Job saith thus of a wicked man, in the fifteenth of this book, Vers. 20. The wicked man travelleth with pain all his days, not onely doth he put others to pain, but himself is in pain; and they are frequently expressed in Scripture as wearying themselves, sometimes as weary of themselves, so Jer. 9. 5. They weary themselves to commit iniquity; And thou art wearied in*

the multitude of thy counsels, *Isai. 47. 13. Thou art wearied in the greatness of thy way, Isai. 57. 10.* and that was but a way of troubling the Church; *She wearieth her self with lyes, Ezek. 24. 12.* The sins which wicked men commit only in and against themselves, weary them; but they are most wearied when they are persecutors of others: It is observed of *Antiochus Epiphanes*, that famous Troubler of the Church, (by him that hath written the *Itinerary of the Saints*) that he did undertake more troublesome journeys, and went upon more hazardous designs, meerly to trouble, and vex, and oppose the Church of the Jews, then ever any of his predecessors did about any other conquest or noble enterprize; that he travelled more miles to do mischief, then (as the Author doth compare their journeys) any of the Saints did to do good; and therefore he concludes the story of him, with this general Truth concerning persecutors, *All such wicked men go with more trouble to eternal death, then the Saints do to eternal life*: they toyl themselves more, and suffer more, to work out their own damnation, then the godly do in working out their own salvation: To be wicked in the height, is the height of Trouble. Solomon saith, *that a good man is merciful to his beast, but a wicked man is unmerciful to himself, he will tire himself more then a good man will tire his beast.* This is a certain Truth, *he that will follow sin and serve his own lusts*, (especially the lust of pride and oppression, whosoever serveth those lusts) serveth a hard master, a master that will make him toyl, and sweat, and weary himself while he lives, and at the last pay him with death. The work of sin is bad enough, but (as to the sinner) the wages of sin is worse.

The last thing I shall note from it is this: *There the Wicked cease from troubling.* There, where is that? At the grave; when they come to dye, they make an end of their troubling, not before: Observe then,

*Wicked men will never cease troubling until they cease to live.* In the grave they cease troubling, there they are at rest; *If they should live an eternity in this world, they would trouble the world to eternity.* As a godly man never gives over doing good, he will do good as long as he lives, though he fetches many a weary step; so wicked men never give over doing evil, until they step into the grave. And the Reason of it is, because it is their nature to do evil, and that which men do naturally, they do always; they never give

give it over, nothing but death can suspend and stop Nature.

There are indeed two cases wherein wicked men cease troubling, while they live. One is, when they are desperate in their designs, and see they cannot by troubling themselves, trouble others sufficiently, when they cannot have their will nor compass their ends fully; they being in despair of doing the mischief they would, will do no more: So the Historian notes concerning *Dioclesian*, the most bloody persecutor that ever the Church had, at the last he gave over the Empire, and declined the Government (not because he was weary of persecuting, but he was weary of being disappointed,) *Because he saw he could not hatch that which he had long brooded, or bring forth those designs he had contrived for the utter extirpation of the Christians:* Being thus out of hope to do all the mischief he intended, he puts himself out of power to do that mischief, resigns the Empire. A second case, wherein wicked men cease troubling, is, when they have fully attained their ends in this life; sometimes they bring their work to such perfection, to such a period, that they think they have attained all, all their plots have taken, all's theirs; and when they have fully done the Devils work, then he gives them a play-day, they have some cessation: But otherwise, except in these two cases, they never cease from troubling; therefore the Apostle *Paul*, *Gal. 5. 12.* prayeth, that they which trouble them, might even be cut off: As if he had said, they are such a kinde of men, there is no curing of them, they will never have done doing mischief, until they be cut off by death. As God threatens death to deter men from sin, so sometimes he is (as it were) constrained to send death to keep or take men off from sin; A godly man saith, *If God kill me, yet will I trust in him:* and some wicked men say (in effect, if not in the letter) *Till God kills us we will sin against him.* The Psalmist asks the question, *Psal. 94. 4. 5.* *How long shall the wicked? how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boasts themselves? They break in pieces thy people, O Lord.* What Answer shall we give, what date shall we put to this, *How long?* The Answer is given, *Vers. 23.* *The Lord shall bring upon them their own iniquity, and cut them off in their own wickedness: yea, the Lord our God shall cut them off.* As if he had said, except the Lord cut them off in their wickedness they will never leave off doing wickedly. *The wicked* (saith

*Existimant aliquique Dioclesianum etiam dolore motum fuisse, ut imperium deponeret, cum perficere se non posse viderent ea, que contra Christianos molitus fuerat. Christ. Pez. Mellis. Histor. Par. 2.*

*Quam mortem comminatus est Deus homini ut a peccando illum deterreat, eandem ipsi in se infert ut a peccando cesset.*

*Hannah* in her song, 1 Sam. 2. 9.) *shall be silent in darkness*; The wicked will sin while they have any light to sin by, therefore God puts out their candle, and sends them down into darkness, and there they will be quiet, *The wicked shall be silent in darkness*. They will sin against the light of the Word, as long as they enjoy the light of the World, and do the works of spiritual darkness, till they are shut up in penal darkness. It follows,

*There the prisoners rest together, they hear not the voice of the oppressor.*

Here is another sort, *The prisoners*.] The word is, those that are bound: And these prisoners may be of two sorts. First, Slaves and captives, who are under *hard taskmasters*, such as set them to hard labor; Or men that are in debt, and put into prison by *cruel creditors*: Prisoners in either of these respects are at rest, or they rest together in the grave; *When they have paid that debt to Nature, all their other debts are discharged*; death is their debt to Nature, and when they have paid that debt, they (saith Job) receive an Acquittance, (*a quietus est*,) *they rest together*, when they have done that work, the work of dying, poor captives and prisoners have done all, and paid all.

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It is added, *They hear not the voice of the oppressor*.] The word which we translate an Oppressor, signifieth by violence to compel one to work, or to pay a debt; So the Task-masters, *Exod. 5.* are said to compel the people with violence to go on about the work. The same word signifieth both an *Exactor* and an *Oppressor*; An Exactor of Debt, an Exactor of Tribute, an Exactor of Labor; in all these ways the word is used: and because those three, (Tribute, Debt and Labor) are demanded many times against Right and Equity, often with much violence and cruelty, therefore the word signifies also an Oppressor; Exaction is always within a step of Oppression, and is often put for the same; and because Oppressors use bitter words, and hard speeches, wounding with their tongues as much as with their hands, therefore poor prisoners dying, are said to be *free from the voice of the Oppressor*: Poor prisoners *hear not the voice of the Oppressor* in the grave; there they are beyond the sound, and out of the hearing of those vexing, railing Taskmasters, or exacting Creditors. Hence observe, first,

*That an estate of bondage is a miserable restless estate. There the*

*the prisoners rest together ; Captives and bondmen have little rest until they rest in the grave : The language of prisoners is a sorrowful language ; their speech is sighs, Psal. 79. 11. Let the sighing of the prisoners come before thee ; and Psal. 12. 5. Because of the oppression of the poor, and for the sighing of the needy. It is a restless condition which yeelds nothing but sighs and groans : Indeed we read in the Acts, (Chap. 16. 25.) of prisoners that spake another language, even the language of joy ; we read there of the singing of the prisoners, Paul and Silas did not sigh but sing in the night while they were bound in prison, but this was extraordinary ; They receiving enlargement of heart, and wonderful consolation from the Holy Ghost, pray in prison and sing praise to God : Christ sent the Comforter that night to them, who made them a feast in the prison, and they sung to it, they made musick, heavenly musick, they sung praise to God. It was not from the good cheer, or any comfortable message which they had from the Jaylor, or from their Oppressors, but Christ came and visited them ; any place, or any estate is comfortable, when Christ is present to the Soul : But in it self imprisonment is a sad condition. Therefore the Apostle biddeth us, remember those that are in bonds, even as bound with them, Hebr. 13. 3. and Christ takes a prison-visit as a special point of service and kindness done unto him, I was in prison and ye visited me, Mat. 25. 36. I, in my afflicted members was in prison, and your visit was an ease to my affliction, and (as it were) a loosening of my chains. Such visits are now seasonable : now remember the bondage and captivity, the hard usage and imprisonment of our brethren in many parts of this Nation, Let the sighing of the prisoners come up before you, even the sighing of those Josephs whose feet are hurt in the stocks, and the Iron enters into their Souls, As some translate that, Psal. 105. 18. When you are at your Tables, and have plenty, then remember the bread of adversity, and the water of affliction, which the poor prisoners your brethren are served with, and must be contented with every day, or starve in prison. When you are in your pleasant warm chambers and soft beds, think of the cold, loathsome dungeons and hard boards, in which, and on which many of them lie. And when you hear the voyce of love, and such speaking to you, who have the law of kindness in their tongues, Provi. 31. 26. then remember those who hear the voyce of the Oppressor. From which take this second Observation,*

That

*Non audire vocem exactoris circumlocutio est maxime libertatis.*

*That the Words of Oppressors are Wounding Words.* The voyce of an Oppressor is a terrible voyce ; And therefore *Job* puts this in, as a special priviledg. that the poor prisoners shall have in the grave, *They shall not hear the voyce of the Oppressor* ; who can rest where they speak, or hear their words, and not be troubled ? Therefore *not to hear the voyce of the Oppressor*, is a circumlocution, noting full liberty : The wilde-As is so described, *Job* 39. 7. he regardeth not the crying or the voyce of the driver ; the Original word is that in the Text, *he regardeth not the voyce of the Oppressor*, or of the Exactor: This is the liberty of the wild-As, which was never in hand or under burdens ; whereas other Ases that are in hand, and are employed to bear and travel, they must bear the voyce of the driver, they hear the voyce of their Oppressors: And some men are very unmerciful to their beasts ; It is grievous to the poor Cattel to hear the voyce of such drivers ; and the groans of those beasts will rise up in judgment against their drivers : And if so, how then will the groans of the Saints rise up against their drivers ! We have lately heard of *Oppressors* turn'd *Drivers*, they have driven their poor Brethren as beasts or cattel before them ; and more cruel then any such drivers, they have not suffered them to drink of the puddled water through which they passed ; And yet more, the words of these drivers, as goads and staves, beat their ears, and prickt them to the very hearts in their passage. The voyce of these Oppressors is the voyce of scorn, the voyce of slander and reproach ; and *David* shews us from his own experience, how Reproaches work, (*Psal.* 42. 10.) *as with a sword in my bones mine enemies reproach me* : And the Apostle (*Hebr.* 11. 36.) speaks of the beleiving persecuted *Jews*, that they had this tryal of *cruel mockings*, their Oppressors sharp'ned their Tongues as well as their swords against them ; the Tongue wounds deeper then the sword, the Tongue wounds the spirit, but the sword cannot reach beyond the flesh : And God will take as deep, if not a deeper revenge upon Oppressors for their Tongue-woundings, then for their Sword-woundings : hard words, as well as hard blows, must be accounted for. And the Apostle *Jude* assures us, *Verf.* 15. *That the Lord cometh to execute vengeance upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* If any shall say, When did we speak against the Lord ?

Lord? Christ will answer as in the Gospel, (*Mat. 25.*) *In as much as you have spoken against any one (and you have spoken against many) of the least of these my brethren, ye have spoken against me.* To how many of my brethren have you said many times, *Where is now your God?* To how many have you said, as they (*Psa. 22. 9.*) in that Prophecy of Christ, *You trusted on the Lord that he would deliver you, let him deliver you?* To how many have you said, *Where are your prayers and fastings? Where is your Parliament? Where are your hopes?* These are hard speeches. This voyce of the oppressor cuts the heart of the poor prisoner; he can with more ease dye, then hear such blasphemies and reproaches. The wicked (*Mal. 3. 13.*) bluster and speak big against God himself; *Your words have been stout against me, saith the Lord:* If wicked men will speak stoutly against God, the high God, how stoutly will they speak against a poor oppressed captive, that lies under their feet?

Seeing then it is such a wound and a terror to be under the power of insulting oppressors, who will not only strike with the sword, but strike with every word: Let us pity and pray for our brethren that are under the hands, yea feet, and which is worse, under the tongues of such drivers; pity them, in regard of the wants which they feel, and of the words they hear every day. And let us betimes harken to another voyce, that we may not at last come to hear this voyce, *O that my people had harkened unto me,* (saith God, *Psal. 81.*) If we would harken to the voyce of God, we should not hear the voyce of such men. It is the punishment which God lays upon a people (and it is a suitable punishment) for not hearing his voyce, that he gives them up to hear this voyce: When a Nation will not hear the *voyce of the Prophets*, then they must hear the *voyce of Oppressors*. Let us hasten to hear the voyce, the sweet voyce, the pleasant voyce of our God in his Ministers of the Gospel, lest we be given up to hear the dreadful, grating, cutting voyce of such miscreants, who yet are the Ministers of Gods just displeasure against a disobedient people. If we, like the deaf Adder, stop our ears at the voyce of the Charmer, charm he never so wisely, (*Psal. 58. 5.*) doubtless the Lord will (yea he hath done it in part already) *send Serpents and Cockatrices among us, which will not be charmed, and they shall bite us,* (with bitter and sharp words,) *Jer. 8. 17.* Let us therefore so hear the voyce of the Word, that we may be delivered from

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this rod of the voyce ( which smarts worse then the voyce of the rod,) and from the scourge of tongues. And let us pray, that God would hasten the performance either of that gracious promise, (*Isa. 14. 2.*) *They shall take them captives whose captives they were, and they shall rule over their oppressors*; or of that, (*Isai. 60. 17.*) that he would make those great and notable changes in the Church, and give us for *brass gold, and for iron silver, and for wood brass, and for stone iron*: That he would also make our Officers Peace, and our Exactors Righteousness: This will be a time of refreshing indeed; And as the time of the restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began, *Acts 3. 21.* namely, when our Officers shall be Peace, and our very Oppressors Righteousness: When the very Troublers of a people become their Peace, how great is that peace? When they, who were the Oppressors of a people, are turned to be very Righteousness, how great is that Righteousness? And where there is great Righteousness and great Peace, how great is the joy of that people? Yet howsoever the wife God shall order these outward dispensations, yet *His prisoners* have freedom in, though not from their captivity: And they shall hear the voyce of his Spirit speaking more comfort to their hearts, then the voyce of their oppressors can speak terror to their ears. And their ears shall not long be smitten with the *hard speeches* of ungodly men: Death, a blessed death, will shortly lead them into the house and chambers of silence, where, as *Job* here speaks, they shall never hear the voyce of the oppressor any more.

Verse 19. *The small and the great are there, and the servant is free from his master.*

The last instance which *Job* gives of rest in death, is contained in this 19 Verse. In the words before he said, *There the prisoners rest together, they hear not the voyce of the oppressor*; here he adds, *The small and the great are there, and the servant is free from his master.*

*The small and the great are there.*

*Small and great.*] There is a two-fold quantity, in which men may be considered. There is a natural quantity, and there is a civil quantity, and in both quantities small and great are there.

First,



First, There is a natural quantity, by which men are distinguished into small and great, children and men of full growth; in the grave such small and great are mixed: little children, *children of a span long*, mingle their dust with men of highest stature.

Again, There is a civil quantity, and so *the small* are the poor, the low and the mean, they are small ones in a civil account: And civil greatness is power, riches and honour: The honourable they are the great men, and the rich are great men, in a civil quantity; so the word is used, Chap. 1. 3. *Job was the greatest of all the men of the East*; he was the greatest in civil quantity, in regard of his power, honour and riches. The Prophet *Jeremy* opposes the poor and the great, (Chap. 5. v. 4, 5.) *Therefore I said, Surely these are poor. &c. I will get me unto the great men, sc. the rich and honourable, the Princes and the Magistrates.*

*The small and the great are there.* In Scripture, when we find the two extremes, (small and great are extremes in quantity,) we are to understand all the middle acts, or things, or persons, that is, all that lies between those extremes. We read such Scripture language concerning the actions of men, *Psal. 139. 2. Thou knowest my down-sitting and my up-rising.* Here are two extremes, the two terms of a mans actions and of his life, *his down-sitting and his up-rising*: Now when it is said, God knows these two, we are to understand, that God knoweth whatsoever a man doth, all his actions between his *down-sitting and his up-rising*. So in that promise of a continual blessing from God, *Psal. 121. 8. The Lord shall preserve thy going out and thy coming in.* Here are two extremes; between these, we are to include and suppose all that a man doth while he is abroad. *God shall preserve thy going out and thy coming in*, that is, every thing thou takest in hand (according to his will) from the time thou goest forth or beginnest thy work in the morning, till thy coming home from work, or the end of thy work in the evening: Thus it is clear about things or actions. It is likewise clear about persons, *Psal. 49. 2. when David calls high and low, rich and poor* to hear, he calls all to hear; *Give ear all ye inhabitants of the world;* verſ. 1. So when it is said in this Text, *The small and the great are there*, it is not as if those only were there, or that those of a middle quantity, either in regard of natural or civil proportion, were not there; For death seizeth upon middle men, as well as small and great: There are graves of all imaginable sizes and dimensions be-

tween small and great : According to that of the Apostle, *Heb. 9. 27. It is appointed to men once to dye*, to men indefinitely, of what fort, or degree, or size, or quantity, or quality soever ; *It is appointed to men* ; therefore small and great are there, and many of all sorts are there.

*Ex quo illi  
sunt tam parvi  
quam magni se-  
cundum illud.  
Mors Sceptia  
lignibus a-  
quat. Diuf.*

There is a further elegance yet in the Original ; we read it, *small and great are there* ; but the Hebrew strictly read in the letter runs thus, *the small and the great are there the same* : Or as Mr Broughton renders it, *little and great are there all one*. The words taken thus, yield these two Points to our meditation. First

מֵת כָּל אֶחָד מֵהֶם

*Death seizeth equally upon all sorts and degrees of men. The small and the great are there* : The small cannot escape the hands, or slip through the fingers of death, because they are little ; the greatest cannot rescue themselves from the power, or break out of the hands of death, because they are big.

That the small are there, should be an admonition to young ones ; *Take heed of putting off repentance until you are great, for the small are in the grave* : That the great are there, should be an admonition to the greatest and strongest to prepare for death ; for all your strength and greatness, your honours, your swelling Titles, your vast riches, cannot oppose, much less prevent or overcome death. *The small and the great are there*. Secondly, observe,

*That death makes all men equal, or That all are equal in death*. As death equally takes hold of all men, so death makes all men equal ; not only are the small and the great there, but there *the small and the great are the same* : Death takes away all distinctions, and the grave knows no difference among the sons of men. While men live they are at a great distance one from another. There is and there ought to be distinctions among men, and men ought to know their terms of distance, and to acknowledg men in their greatness, power and places. As there is *one glory of the Sun, and another glory of the Moon, and another glory of the Stars, for one Star differeth from another in glory*, 1 Cor. 15. 41. So there is one terrestrial glory of Kings, and another glory of Nobles, and another glory of the Common-people, and these have not the same glory in common, even among them, one man differs from another man in this worldly glory. But when death comes, there is an end of all degrees, of all distinctions. *There the small and the great are the same*. As the Apostle speaks of our being in Christ, in re-  
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gard of the privileges of the Gospel, Col. 3. 11. *In Christ there is neither Jew nor Gentile, there is neither male nor female, there is neither bond nor free*, that is, all have a like and an equal share in Christ, and in the privileges of the Gospel; the Gospel makes no distinction between poor and rich, in regard of spiritual privileges and benefits: So death takes away all distinctions in regard of civil privileges; *In death there is neither small nor great, neither male nor female, neither bond nor free; the greatest shall lie as low as the smallest, and the highest as low as the meanest*; every one there shall be but as his neighbor, and as his brother in the flesh. There is but one distinction that will out-live death, and death cannot take it away; the distinction of *holy and unholy, clean and unclean, Believer and an Infidel*; these distinctions remain after death, and shall remain for ever: but *rich and poor, honorable and base, high and low, King and Subject*, these distinctions shall be done away, and forgotten as if they had never been: no difference, no distinction (but that which God makes, and that which grace makes) can stand out against the power and stroke of death. *There the small and the great are the same.*

*And the servant is free from his Master.*

*The servant.*] There are two sorts of servants: There are some who are voluntary servants, and others who are servants by constraint. There are some who might be free, but they will not; and there are others who would be free, but they cannot. Of the former sort we read a Law, *Exod. 21. 5.* where the servant that loved his master, and refused his freedom, saying, *I will not go out free*, must be brought before the Judges, and have his ear bored through with an awl, in token of his willingness to serve that Master for ever. Others are servants by constraint, as the people of Israel in Egypt, who were made to serve with rigour, *Exod. 1. 14.* to serve whether they would or no, which is servitude rather than service.

We may understand the Text of both; *The servant*, that is, either he that doth voluntarily serve, and willingly puts himself under the command of another; or he which is under the command of another whether he will or no: to both these death giveth freedom, whether their Masters will or no. *The servant is free from his Master.*

שֶׁפַח

The word which we translate [*is free*] noteth that formal manumission or setting at liberty which is used in places or Corporations, where freedoms are either purchased by money, or deserved by appointed service.

*Tria sunt quorum terminatio pluralis, & singularis, videlicet Adonim Dominus, Eo'um Deus. Bagnalim, Herus,*

And the word here translated *Master*, is plural, *Masters*: it is one of the Names of God, *Adonai*, which Name the Lord hath from Government; That very name is given to Masters of Families, because they ought to govern and order the affairs and business of the family with wisdom and justice; *Every Master of a family is a Governor of the family*; he is (as it were) a King in his own family. *The servant is free from his Master*. Hence note, first this,

*Sin brought in servility, and the subjection of man to man*. I ground it thus, because *Job* speaks of service as of an estate of affliction, as of an estate of trouble, under which many groan, and from which they can get no release, till death break the bands, and sets them free.

In the state of innocency, there was a dominion granted to man over the beasts, but there was no dominion granted to man over man: In the state of integrity relations should have continued, but subjection should not have been found, only that natural subjection of children to Parents; but as for civil subjection there had been no such thing in the world: Before man forsook the service of God, he needed none to serve him; service comes in by sin, and the increase of it by the increase of sin: As we see, when *Canaan* was so vile as to forget the duty of a son, he is set below, or in the worst condition of a servant, *Gen. 9. 5. Cursed be Canaan, a servant of servants shall he be unto his brethren*, that is, the lowest and most abject servant: As God of gods is the greatest God, and Lord of Lords is the Highest Lord; so servant of servants is the lowest, the basest servant. So then, as civil subjection came at first from sin, so the increase of subjection, which is to be a servant of servants, came from the increase and progress of sin. Observe secondly,

*A servant is not in his own dispose*. Though he be a voluntary servant, yet he must serve the lawful will of his master. He may, yea he ought, in every ingenious service, to serve willingly; but he is not at his own will, to serve when, or where, or how he will.

Some have thought they have a freedom from service by the liberty of the Gospel, of Gospel-priviledg; and that is the Reason why

Gen. 1. 26.

*Peccatum ubi intravit libertatem perdidit & corruptio potestatem naturae datam. Chrysost. Hom. 29. in Gen. Substantivum seipsum geniti vo casu regens sibi rationem locutionem cum singulari energia denotat. Buxtorf. Servus abjectissimus.*

why the Apostle, 1 Tim. 6. 1. gives that Rule, *Let as many servants as are under the yoke, count their own Masters worthy of all honour, &c.* He speaks of believing servants. Some presumed they had such freedom by Christ, that they might cast off subjection to men; No, saith the Apostle, *as many as are under the yoke*, that is, while they continue servants they must submit to their condition, yea though their Masters be unbelievers, as the next Verse shews, *And they that have believing Masters, let them not despise them, &c.* nothing takes away subjection but death: *For as he that is called in the Lord, being a servant, is the Lords free-man, 1 Cor. 7. 22.* So he that is the Lords free-man, being called to it, is and ought to be mans servant: The Centurion in the Gospel shews the servants duty, *I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it.* The servant is at his Masters beck, not at his own dispose, and nothing can free him but death, so long as he continues under the yoke in that relation. Hence observe thirdly,

*That death concludes the subjection of man to man.* In the grave, or there, the servant is free from his Master; there is no more service due to man, when once death, that king of terrors, hath carried us into his dominions.

### J O B 3. 20, 21, 22.

*Wherefore is light given to him that is in misery, and life unto the bitter in Soul?*

*Which long for death, but it cometh not, and dig for it more then for hid treasures:*

*Which rejoyce exceedingly, and are glad when they can find the grave, &c.*

**A**T this 20 Verse, the third and last Section of the Chapter begins, *Wherefore is light given to him that is in misery, and life to the bitter in Soul?*

In the former part of the Chapter, Job wished that death had surprized

surprized him as soon as ever he set his foot into the world, yea before he came into the world, that he might have dyed in the very womb: Here *Job* begins to expostulate, why he having made so long a journey, and in his latter time so troublesom a journey in the world, why (I say) he is not (at his request) cut off and taken away by the stroke of death; *Why is light given to him that is in misery, and life to the bitter in Soul?* We may frame his Argument thus, out of his words, as they are here couched: *There is no reason, or if there be, shew me a reason, why his life should be prolonged, who liveth miserably, and would dye willingly; But I am the man who live miserably, and I would dye willingly; Wherefore then, where is the reason, or shew me a reason, why my life is prolonged?* That is the force of his Argument. The main Proposition of the Argument is contained in the 20, 21, 22, 23, Verses, namely, that there is no reason why a man that liveth miserably should be denyed to dye; *Wherefore is light given to a man that is in misery?* He endeavors to prove the Assumption at the 24. verse, where he shews that he lived in great misery, which he doth amplifie in the two last Verses of the Chapter. This may serve for the sum and scope or intendment of this last Section.

To the words themselves. *Wherefore is light given to him that is in misery?*

*Wherefore.* There is a *Wherefore* in Scripture, first of doubting, and secondly there is a *Wherefore* of mourning, and thirdly a *Wherefore* of complaining. In this *Wherefore*, in this question, we may include all three. *Job* doubteth, and *Job* mourneth, and *Job* complaineth, *Wherefore is light given to him that is in misery?*

*Wherefore is light?*

*Light.* Some take *light* here for knowledg. *Wherefore bath a miserable man so much knowledg to see himself, and to know himself miserable?* It is some abatement to the sense of misery, not to know that we are miserable; *Wherefore is light given?* If I did not understand the sadness of my condition, it would be less to me. There is a truth in that; and it is the thing that will so much torment and vex the damned to all eternity; That while they are in the darkness of hellish misery, they shall have so much light in Hell, (I mean the light of knowledg concerning their own condition, whereby they shall fully and clearly discern their own

*Ad quid prodest humini in miseria constituto, quod lucem cognitionis habeat, cum per eam consideret mala quibus affligitur.* Aquin. in loc.

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own unhappiness; ) If they were ignorant and did not know how miserable they were, their estate were far less miserable. On Earth, the light of the knowledge of Gods Will increases the sin of men; in Hell, the light of the knowledge of their own woe will be an increase of their punishment. As Christ saith to the Jews, *Joh. 9. 41.* *If ye were blinde, ye should have no sin, but now ye say we see, therefore your sin remaineth.* So we may say of those who are separated from Christ for ever; if ye were blinde, ye should have no sorrow, but now because in that estate of utter darkness, ye shall have both eyes and light to see your misery, therefore your sorrow shall remain. When a wicked man goes to the generation of his fathers, where he shall never see light, (sc. of comfort, *Psa. 49. 19.* even then he shall have light enough (and more then he would have) to see his sorrow. And in Hell he shall be as much pained with, and hate the light of his own condition, as upon earth he hated and was pained with the light of divine Revelation, *Joh. 3. 20. &c.* So that the damned shall for ever cry out, *Wherefore is light given to him that is in misery?*

Yet I take not this to be the sence here, *Wherefore is light?* by light here, understand natural light, and then it is no more but this, *Why do mine eyes yet behold the Sun? Wherefore doth the light shine upon me, when as I am under the clouds and in the darkness of this condition?* Or by light, we may understand life, and to the sence is, *Wherefore is life continued* (which is expressed in the next clause) *to him that is in misery?*

*To be in misery,* is more then to be miserable. As to be in the flesh, notes a meer carnal man, and to be in the spirit, notes a very spiritual man; so to be in misery, notes a very miserable man. The Hebrew word properly signifies, labor; At the tenth Verse it was translated, *sorrow*: And it notes any toylsome molestation, which either we our selves endure, (*Psal. 25. 18.*) or cause others by guile or mischief to endure. Hence it is translated *guile*, (*Psal. 55. 11.* and *mischief*, (*Psal. 94. 20.*) because by these one man troubles and vexes another, to the making of him miserable.

*And life to the bitter in Soul.*

Life is the union of Soul and Body, when life departeth, Soul and body take leave and part: The Philosopher defines Life to be the bond or colligation of Soul and Body together: Now (saith

*Job*) why is this life, why is this bond continued to a man whose Soul is in bitterness? while my life was pleasant, it was pleasant to live; while my Soul was sweet, it was sweet to have it knit to my Body; but now my Soul is in bitterness, or I am bitter in Soul, and what sweetness or pleasure can I finde in my Body?

**לְכַרְבֵּי נַפְשִׁי**  
*Qui præ calamitate animo sunt acerbis & in perpetua tristitia.* Mer.  
*To be bitter in Soul*, notes deep intrinsecal or inward sorrow; the greatest sorrow makes the Soul bitter: As in Scripture, when we finde *Soul* added, respecting the evil of an estate, or the good of an estate, evil and good are meant in the highest degree; As when Christ saith, *Mat. 26. 38. My Soul is exceeding heavy, or exceeding sorrowful, even unto death*; that is, I am in the lowest deeps of sorrow: Sorrow unto death is sorrow within one step or degree of death. *My Soul is sorrowful*; there can be no sorrow but in the Soul; the Body (take it as a distinct from the Soul) is not capable of sorrow: sorrow is a passion or an affection of the Soul, an affection of the mind, and therefore all sorrow is seated in the mind; yet when our Lord Christ saith, *My Soul is exceeding sorrowful*, It is far more then to have said, there is sorrow or exceeding much sorrow in my Soul. So here, this phrase, *To him that is bitter in Soul*, or whose Soul is bitter, Notes the most bitter and grievous sorrow. When the Psalmist would set forth the great sorrow of Joseph in prison, *Psal. 105. 18.* One Translation saith, *that the iron entered into his Soul*, and the Hebrew word for word is this, *his Soul came into iron*: We know the Soul is so pure and spiritual that iron cannot enter it; We know that onely the Body can be bound with chains: The Soul could quickly slip from the most watchful keeper, and break out from the strongest irons, were it not to keep company with the Body. Whereas then it is said, *his Soul came into iron*, it is onely to shew that Joseph was under very sore affliction, even the sorest affliction of the Body. As on the other side, when Mary said, *My Soul doth magnifie the Lord, my spirit rejoiceth in God my Saviour.* We know, nothing properly can magnifie the Lord, or rejoyce, but the spirit or the Soul; yet when she saith, *my spirit doth rejoyce*, this notes a deep, pure, internal, spiritual joy, with which she was ravish'd at that time: And as they who rejoyce in Soul, would even willingly be rid of their Bodies, they are above the Body: So they who are bitter in Soul, are desirous to be rid of their Bodies; the Body is a burden when the Soul is bitter. This bitterness of Soul caused those bitter complaints before, and now this vehement Expostulation,

*Where-*



*Wherefore is light given to him that is in misery?*

*Wherefore?* We are apt to think there is no Reason for that, for which we can see no Reason. *Job* was in a dark condition, and could not see the Reason, and therefore almost concludes there was none. When we are posed, we think all the world is posed too. If we cannot interpret and expound the dealings of God, we think none can; nay, in such cases, some are ready to think (at least to speak as if they thought) that God himself can scarce give a good account of them; This *wherefore* goes through the *Earth*, and reaches *Heaven*. Tell me O my friends, shew me O my God, *Wherefore is light given to him that is in misery?*

Why *Job*, there may be many Reasons, many Answers given to this, *wherefore* a man should be in light, though he be in misery: and why his life should be continued, though his Soul be in bitterness. What if God should appear and tell thee, It shall be thus, and the Reason of it is, because I will have it so? Is not that *therefore* answer enough to any mans *wherefore*? The *Will of God* is Reason enough for man, and ought to be the most satisfying Reason; If God say, I will have life remain in a man *that is bitter in Soul*, that man should say, Lord it is Reason I should, because it is thy pleasure, though it be to my own trouble. Yet it is but seldom that God makes his Will his Reason, and answers by his bare prerogative: He hath often given weighty Reasons to this query. First, *The life of Nature is continued, that the life of Grace may be increased.* Again, Such live in sufferings, *That they may learn obedience by the things which they suffer.* God teaches us by his Works, as well as by his Word, *his dealings speak to us*: And *It is as great an act of holiness to submit our selves to the Will of God in his Works, as it is to the Will of God in his Word*: Another Reason of this *wherefore* may be this, *God sets up some as patterns to posterity*; he therefore gives the light of life to some that are in misery, to shew that it is no new, nor strange thing for his Saints to be in darkness: And what if God doth it to magnifie the strength of his own power in supporting, and the sweetness of his mercy when he delivers such bitter Souls. Further, Observe, first, That

*The best things in this world may come to be burthens to us.* See here a man, *weary of light and life*; light one of the most excellent creatures that God made, the most excellent next to life,

yea life, the best, the most excellent thing in Nature, both these become burdenson; How gladly would *Job* have been rid of light, how gladly rid of his life? Consider then, how burdenson other things (which at the best are burdens) may be unto you: If you hear a Soul complaining of *light and life, and why are these given me when I am in misery?* Then what comfort think you will. Honor give you? or what comfort will riches give you? or what comfort will beauty give you, in such a condition, as makes you weary of light and life? What comfort will sin give you, what ease will your lusts give you, in such a condition as makes you weary of light and life? I never heard of any of the Saints that were troubled at any time with their grace, or weary of the favour of God. I never heard any of them say, why is grace given to one that is in misery? or the light of Gods countenance to the bitter in Soul? I never heard any say, Wherefore is Faith given to a man that is in misery, or hope and patience to the bitter in Soul? grace was never a burden to any man, under greatest burdens, or unfavoury to the bitterest Soul; when you are weary of all other things in the world, these will be your supports. Therefore labor after those things, which you shall never be weary of, even after those things which will be more pleasant to us, then ever light was, when light shall be to others more troublesom then ever darkness was to any; let us labor after those things which will be more sweet to us, then ever life was, when life shall be to others more bitter, then ever death was to any. Secondly observe,

*It is a trouble to possess good things when we cannot enjoy them.* Would you know, how *Job* spake here as one weary of light and life? It was not under the notion of *light and life*, as if he had been weary of these in themselves, but it was because he could not enjoy these. *Solomon* assures us, (*Prov. 25. 20.*) that, *As he that taketh away a garment in cold weather, and as vinegar upon Nitre, so is he that singeth songs to an heavy heart: Musick to one that is in sorrow, doubles his sorrow;* why? because he cannot enjoy the musick; a heavy heart can worse intend musick then a heavy ear; onely those things which we can enjoy in the use of them, please in the possessing of them: Of all temporals, the possession and enjoyment may be separated, but for spirituals, the very possession of them is joy, therefore enjoyment; their presence is a pleasure, and therefore their presence shall ever please. We may distinguish between their use and their comfort, but we can never separate them.

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One thing further, When Job saith, *Wherefore is light given, and life given?* The meaning of it is, *Wherefore is light continued, and Wherefore is life continued?* for he speaks of himself and others that had light and were alive, and yet he saith, *Wherefore is light given?* &c. From this we may learn, That

*Every act of continuance of good things to us, is a new act or deed of gift to us: Mercy is given, every moment it is enjoyed: not onely is a new mercy, and a renewed mercy a new gift, but continued mercy is a gift and a new gift; life is a new gift every hour of time we live on the Earth; and glory will be a new gift, every minute of Eternity we shall live in Heaven.*

*Which long for death and it cometh not, and dig for it more then for hid treasures.*

This 21 verse doth further explicate who are the bitter in Soul, even such as *long for death*; when a Soul (from natural principles) findes a sweetness in death, that Soul is in bitterness; *Our affliction and our misery is indeed worm-wood and gall, as the Church complains, (Lam. 2. 19) when death is as honey, and long'd for as the honey-comb.* There is bitterness in the death of the Body, and yet some are so bitter in Soul, that they account the very bitterness of death, sweetness; They say not as Agag, (1 Sam. 15. 32.) *Surely the bitterness of death is past,* but O that the sweetness of death would come. *To be rid of sin makes us long for death spiritually, to be rid of pain makes us desire death naturally;* therefore he saith, *the bitter in Soul long for death.*

The word which we translate [by *longing*] signifieth a very vehement desire, as you know in our Tongue, *To long for a thing, is the highest and hottest acting of desire after a thing.* It signifieth properly to gape or to breathe: Hence (by a Trope) it signifieth strong desire; because they who desire a thing much, are said to gape or breathe after it: just as an hungry man gaps after meat, wheresoever he sees it, and his minde runs upon it, when he cannot see it, that is the force of the word. Hence also the word is used in Scripture, to note the strong actings of Faith, and vehement expectations of hope in God, when the Soul is raised up mightily to beleeve the word of Promise, then it longs after and opens its mouth wide (as it were) to receive the thing promised. As in *Isai. 8. 17. I will wait upon the Lord, who hides his face*

from the house of Jacob, and I will look for him. The Prophet Hosea applies the word to robbers and thieves, who stand watching and longing for the Traveller, and looking at every turning, Chap. 6. 9. *As troops of robbers wait for a man.* Yet further to clear this, we may take notice, that in the Hebrew there are two words which come from this root, wherof the one signifieth the

הָךְ  
Palatum, quod  
aibo inbier.

חֶכֶּה  
Hamus, quod in  
eum pisces inbi-  
ent, vel potius  
quod pisces ex-  
pectet.

*Palate* of the mouth; because the palate is the part affected with the taste of such meats as we long for: Hence we say, the mouth waters after such or such a pleasing dish. The other word signifies a *Fish-hook*, and the Reason is double, either because those hooks are pleasantly baited, which when the fish sees, he longeth after it, and greedily swallows it down. Or because when the Angler hath cast in the hook, he is in great expectation, waiting and looking earnestly when the fish will be enticed and bite. By all these uses of the Original word, we may collect the exceeding intensiveness of that desire which is here exprest by longing for death: They long for death, even as a hungry man longeth for any meat, or as a woman with child longeth for some special meat, as a fish longs for the bait, or as an Angler longeth till the fish bites, or as a Beleever (which as it is the most spiritual, so the most ardent desire of all) desires to have any promise fulfilled, upon which he hath pitch'd his faith; and anchors at by hope.

*Which long for death and it cometh not;* that is, it cometh not so soon as they would have it; for death will come at one time or other, but death doth not come at their time, or their pace. *It cometh not,* in the Hebrew it is onely thus, *which long for death and it is not,* we supply, *it cometh not.*

*And dig for it more then for hid treasures.*

To illustrate the greatness of this desire after death, he adds a similitude of those who seek for treasures; if there be any natural desire more strong, then that of a woman with-child, or a longing woman, it is the desire of a covetous man, the desire of gain or treasure; covetousness is the strongest appetite.

Observe but what a gradation there is in this expression, to set forth the greatness of their desire after death: they do not onely long for it, but they dig for it, digging you know is no ordinary labor, it is an extraordinary work, a hard labor; As longing is a strong desire, so digging is strong labor, hard labor. And then it is no ordinary digging neither, but digging for a treasure: men

will

will dig hard for treasure; you see men will dig hard for a stone, for iron, for coals, how then will they dig for a myne of gold or silver! A man will dig the Earth for a little money, but when a man diggeth, hoping to finde money in the Earth, that will make him work indeed; now they dig after such a manner: And beyond that, he saith, they dig for it as for hidden treasure, that's a further degree of their endeavor after it.

That which we translate, *hidden treasure*, is but one word in the Hebrew: It signifieth any hidden thing, especially treasures, from טמון because treasures use to be hid or clofe layd up. And there is a two-fold hiding of treasures: There is a natural hiding, and there is an industrious and artificial hiding. There is a natural hiding, so treasures are hid, that lie in the bowels of the Earth, they are naturally hid. Then treasures are hid by industry and by art; when we are afraid we shall be spoyled of our treasures, or that they shall be taken away, then there is a hiding them, and often a digging to hide them in the Earth; As now in these times of spoyl and violence, if a rich man hear that those spoylers are nigh, he presently hides his treasure. Now either as robbers dig and search for treasures industriously hid, or as myners dig and search for treasures naturally hid, so (saith *Job*) with such earnestness do these dig for death.

There is one thing here to be resolved by way of question before we come to the Observations; Namely, whether it be lawfull to wish for, or to desire death? *Job* here proposeth such as long for death; Is it lawfull to desire death? doth he speak here onely (*de facto*,) of a thing which some do; or of that which may be done?

I answer, first, That death in it self is no way desirable, and it is not an object of desire. We cannot desire that (for it self) which is an enemy or destructive unto us. If any should desire death as death, or under the notion of death, they should desire that which is destructive, that which is their enemy, so the Apostle calls death; 1 *Cor. 15. The last enemy which shall be destroyed is death.* Death is an enemy, therefore (as death) no man can desire it. Indeed, many have desired death, but still we finde somewhat else at the bottom of that desire. But what bottom or ground makes the desire of death lawfull? I answer,

First, It is a holy desire of death, if we desire death to be free from sin; when the Soul saith thus, because I see, onely the end

of living will be the end of sinning, therefore I long for death that I may sin no longer.

Secondly, It is lawful to desire death, that we may have more full communion with *Christ the Lord of life*. *I desire to be dissolved*, saith Paul, but why? not that he desired dissolution, but that he might *be with Christ*, Phil. 1. 23. **Christ is life, and Christ is our life. It is better to enjoy life, then to live: How much better then is it, to enjoy Christ who is life, then to live!**

To both these we may refer that of the Apostle, 2 Cor. 2. *We that are in this tabernacle groan, being burdened; they were burdened with sorrows, and burdened with sins, while they were in the tabernacle of the body, yet (saith he) it is not that we would be unclothed, but clothed upon; he did not groan for the grave, but for glory; not that he might be unclothed, but clothed with immortality; not barely that he might dye, but that mortality might be swallowed up of life.*

Under these notions we may desire death; yet with this caution, that for the time of it, we refer our selves to the good pleasure of God. For what the Apostle James speaks of the inordinate desires and absolute resolves of worldly men, about gaining in that or t'other City, is by allusion appliable to these spiritual greedy merchants, after heavenly glory, Chap. 4. 13. *Go to now ye that say, to day or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain, &c. For that ye ought to say, if the Lord will.* So I may say, Go to now, ye that say, to day or to morrow we would dye, (*for to dye, to us is gain*, Phil. 1. 21.) and go to that heavenly City, that City having foundations, whose builder and maker is God, and continue there for ever, taking in and enriching our selves with that glory which Christ hath bought: *for that ye ought to say, when the Lord will, or now if the Lord will.* On such conditions as these, and with this caution, we may desire death, yea long for death.

But to long for death, onely to be rid of the troubles of this life, to desire to lie down to sleep in the bed of the grave, onely to ease our flesh, and rest our outward man, is sinful. The Apostle saith, (Acts 20. 24.) *I count not my life dear, so I may finish my course with joy; But we shall account our lives too cheap, if we fear to finish our course with sorrow; If we think that it is not worth the while to live, unless we live in outward comforts; we exceedingly undervalue our lives, when a cross in our lives makes us weary*

weary of our lives. This was *Jonah's* infirmity, when he had taken pet about the gourd; (Chap. 4.) he would needs dye, and he concludeth the matter, *It is better for me to dye then to live*; and all was, because he could not have his will, because he was troubled. This also was *Elijah's* infirmity, when he was persecuted by, and fled for his life from *Jezabel*, 1 King. 19. 4. He requested for himself that he might dye, and said, *It is enough now, O Lord, take away my life, for I am not better then my fathers*. This is an infirmity at the best; we ought rather to seek to God that he would remove the evil from us, then remove us from the evil: for God hath a thousand doors to let us out of trouble, though he doth not open the door of the grave to let us in there, and out of the world. He can end our troubles, and not end our lives.

*Per iniquum est nos aliam relinquere Deo levande ærumne rationem quam servituti adi-ma, &c. petendum ergo potius, ut ne vultus sui luce illustret, quam ut tenebræ mortis obruat.*

Yet such a wish is much allayed, yea (in some cases) lawful, if we keep the former caution, and say, *If the Lord will*. If we refer our selves to the will and good pleasure of God, we may desire to be laid to rest by death, that we may be rid of those pains and evils which we suffer in this life. And yet I desire rather to raise the spirits of all above these troubles while they live, then satisfy them how they may desire freedom from them by death. When Solomon returned, and considered all the oppressions that are done under the Sun, and beheld the tears of such as were oppressed, and they had no Comforter, and on the side of their Oppressors there was power, but they had no Comforter: Then he praised the dead, which are already dead, more then the living, which are yet alive, (Eccles. 4. 1, 2.) that is, he pronounced the dead to be in a better condition then the living. Yet know, that Solomon in this place speaks the words of meer natural Reason, not of divine Reason: For he speaks (though with a divine Spirit) yet in the person of a natural man. Natural Reason saith, *It is better to dye, then live under oppressions*; but divine Reason saith, *There is more honour to be gained by living under oppressions, then there is ease to be attained by dying from under them*. To bear a burden well, is more desirable then to be delivered from a burden; especially, if while we are bearing, we can be doing, doing good (I mean) and I mean it especially, if we can do publique good. A Christian should be content, yea he should rejoyce, in suffering much evil upon himself, while he can be doing any, especially if he can do much good to others. A graciously publique spirit will triumph over personal troubles

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and



and labours, so long as he sees himself a blessing or a help to the publique : and though he longs to dye for himself, *and to be with Christ, which is better*, yet he is loth to dye, so long as he can say with blessed Paul, *Nevertheless to abide in the flesh, is more needful for you*, (or others,) *Phil. i. 24.* When a Heathen Emperor, Cesar, said, he had lived long enough, whether he respected Nature or Honour ; Tully the Orator answered him well, *But you have not lived long enough for the Common-wealth.* Much more may we say, when we see able and godly men longing for death, because they have lived long enough, whether they respect common Nature or their own Honour ; *But you have not yet lived long enough for the Church of God, and for the common good of his people.* We should be willing to live so long, as God or his people have a stroke of work to be done, which our abilities and opportunities fit us to do : In this sense, *A living Dog is better then a dead Lion, Eccles. 9. 4.* That is, *it is better to live (though we are the meanest) working for God, then dye, or be dead, though we have been the chiefest.*

I enlarge this the rather, because of the present troubles, and the infirmity of our flesh, which sometimes is ready to envy those who dye, because we live in sorrow ; and is not satisfied with this, *that our Souls are here shelter'd from death, and under the covert of Christ, unless our bodies also may be shelter'd in death, and lie under the covert of the grave.* So much to that question.

Let us note something from the words themselves, *Which long for death, and it cometh not, and dig for it more then for hid treasures.* Observe first, That

*Many afflictions to our sense are worse then death.* They long for death, because they are in misery. It is said, and it is a Truth, O death, how bitter art thou to a man that is at ease in his possessions ? And there is a truth also in this, O death, how sweet art thou to a man that is bitter in his Soul ! It often falls out, that to dye is but a short affliction, but affliction many times is a long and a continued death, a frequent death, as the Apostle speaks of his afflictions, *in deaths often,* (2 Cor. 11. 23.) That there is a bitterness in death, the speech of Agag implies, (1 Sam. 15.) *Surely the bitterness of death is past :* Yet while a man (as lamenting Jeremy complains, Lam. 3. 19.) *remembers his afflictions, and his misery, the Wormwood and the gall,* that is, his afflictions and misery more bitter then gall and wormwood, his sense over-

comes,



comes his judgment, to conclude, that there is a pleasantness, in that bitter thing which we call death. Secondly observe, That

*As death finds many before they look for it, so some look for death, and cannot find it.* How many are there, whom death surprizes before they are aware, and seizeth upon them when they think not of it? when as others are expecting, and longing, and gaping, and gasping after death, and they cannot meet with it, it cometh not. Indeed it is a great deal better for a man to expect death when it cometh not, then to have death come upon him when he expects it not. Some are calling for death, crying out for death, before they know how to dye, before they know how to live, yea before they know why they lived. It were well for such if they might lose their longing, and long for death long enough before it cometh; for upon the matter (poor Souls) they long for Hell while they long for death, and while they are halting from that life and misery which will quickly have an end, they are plunging into that death and misery which will never end. Thirdly observe,

*As death is a punishment to most, so not to dye is a punishment to some.* Job speaks of it as of an affliction upon such, they long for death and it cometh not. Death is an affliction to all, it is a punishment to all unbelievers, a punishment with a sting: And as all wicked men are punished with death, so some of them are punished with this, that they (for the present) cannot dye, (*Rev. 9.6.*) *In those days men shall seek death, and shall not find it, and shall desire to dye, and death shall flee from them.* It is laid as their punishment that they should live, and as an affliction beyond all their afflictions, that then they could not dye. They are in a sad condition, who can have no remedy or cure of their troubles but death; but how sad is their condition, who cannot obtain that remedy? It is like the punishment of the damned in Hell, they shall long for death, but it will not come, and they shall ever seek for death, but shall never find it. No wicked man did ever part so unwillingly with his Soul when he dyed, as he will unwillingly meet with it when he riseth again: And as the first death doth part Soul and body unwillingly, so the second death keepeth Soul and body together unwillingly. They have a taste of this misery in this life, whose Souls are truly said to be imprisoned in their bodies; And O how desirous are they to dig down these mud-walls,

*Mors expectata non veniens, miserrimam efficit vitam.*

*Mors prima animam nolentem pellit a corpore, Mors secunda animam nolentem tenet in corpore.* August.

and make an escape, but cannot. Fourthly observe,

*It is an affliction to Nature, to be debarred of any thing it desireth, how destructive soever it be unto it.* It is (in one sense) a natural desire to long for death, and yet death is the destruction of Nature. A man under distempers of body, in a disease, a Fever, &c. is often troubled and grieved, because he cannot have those things which will hurt him: He longs for such meats and drinks as given him, would kill him, and yet a denial angers him: *The hope of death deferred will make the heart sick, and when the desire (death desired) comes, it is as a tree of life:* Grief ariseth from the unsatisfaction of our desires, and therefore though the thing had, which we desire, will undo us, yet the not having it doth afflict us.

*Which long for death, and it cometh not, and they dig for it more then for hid treasures.* Take somewhat from this latter branch, *and they dig for it more then for hid treasure.* As soon as ever Job had exprest their longing desire after death, you see presently he tells us that they dig for death. From this observe,

*That where desires are true, they presently produce endeavors.* He that longs for a thing will labour for it, they are digging presently, (*Prov. 18.1.*) *Through desire a man having separated himself, intermedleth with all wisdom:* If it be death a man desireth, he will be endeavoring after it. There are some velleities, listless wishings and wouldings, which produce no endeavors; but true desires are ever active, natural desires are seconded with natural endeavors, and so spiritual desires with spiritual endeavors. If a man desire death, he will dig for it; *surely then he that desires Christ, and longs for eternal life, will be digging for the enjoyment of them.* Observe further,

*That proportionably to the strength of our desires, is the strength and earnestness of our endeavors.* As real desire causeth real endeavor, so strong desires cause strong endeavors: It was not a bare desire, but an earnest longing (as was cleared in opening the words:) And it is not a bare labour, but hard labour, digging is strong labour. A meer natural man, whose desires after sin are strong and vehement, acts sin with equal vehemency. The Holy Ghost saith, *he doth evil as he can*, that is, to utmost his cunning or ability; *He draws iniquity with cords of vanity, and sin as it were with Cart-ropes.* He doth evil (saith another Scripture,

*Mich.*

*Mich. 7. 3.) With both hands greedily.* To do a thing *with both hands*, notes the greatest endeavor: As when the *Pharisees* are said not to touch the burdens which they laid on others *with their little finger*, it notes their refusal of the least endeavor, *Matth. 23. 4.* So a spiritual heart, having his desires turned *Heavenward*, he digs for heavenly treasure every day, and *gives diligence to make his calling and Election sure.* They who have strong desires after Christ, labour strongly after Christ. So they are exprest, (*Pro. 2. 4.*) where *Solomon* speaks of *Wisdom*, which is Christ, and all that is Christ, *If thou seekest her as silver, and searchest for her as for hid treasures:* Such is the search and endeavor that ought to be after Christ, and such it will be if there be true and great desires after Christ.

Thirdly, In that he saith, *They dig for it as for hid treasure*, we may observe,

*That the best things are hardest to come by.* If you will have treasures, you must dig for them; you may have pibble stones, flints, above ground, but treasures lie deep: And in proportion, the better every thing is, the more digging it requireth; and the best things ought to be most dig'd for. They that will have the great blessing, must wrestle for it, or the Crown, they must strive for it: We must dig for heavenly hidden treasure before we have it; and yet both the treasure, and the strength to dig for it, are freely given. Fourthly observe, That

*Those things which we esteem most, we labour to secure most.* It is said that they dig'd for treasures, and that the treasures were hid. I told you in opening the words, there is a natural hiding of treasure, and an industrious hiding. Take it in the last sence; men that have treasures will labour to preserve them, why? because treasures are much esteemed, and the things we esteem most, we preserve most. In the Hebrew, the word that signifies *treasure*, signifies the *hiding of treasure*, or *hidden treasure*. Among all treasures, spiritual treasures are most hidden; they are so hidden, that they are called mysteries or secrets? The knowledge of Christ was a hidden Treasure for some thousands of years; The Apostle in his time calls it, *the mystery which was kept secret since the world began*, Rom. 16. 25. Again he calls it, *the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the Princes of this world knew*, 1 Cor. 2. 8, 9. And as spiritual know-

ledg, so our spiritual life, is called a hidden life, *Your life is hid- den with God in Christ, Col. 3. 3.* And as our life, so our spiritual comforts are hidden, therefore called *Hidden Manna, Rev. 2. 17.* All our spiritual estate is treasure, and it is all hidden treasure, so hidden, that the Saints dig deep to find it, and when they have found it, they hide it, as Christ shews us (*Mat. 13. 44.*) speaking of the *Kingdom of God*, which he compares to a *treasure hid in the field, the Which when a man hath found, he hideth: He hideth it, not to obscure it from the light, but to secure it from danger.* Mary hid those precious sayings of Christ her Son and her Saviour in her heart, *Luke 2. 51.* And David having found the Commandments of God, which he prized above any treasure, *above thousands of gold and silver*, he hid them in his heart: *Thy Word (saith he) have I hid in my heart, that I might not sin against thee, P/al. 119. 11.*

Verse 22. *Which rejoyce exceedingly, and are glad when they can find the grave.*

Having said, that *they long for death, and dig for it as for hidden treasure*: Now supposing, that they find death, he shews how it affects them, *they rejoyce exceedingly, and are glad when they can find the grave.* There is little or no obscurity in these words, only consider the emphasis of this expression: The word which we translate *rejoyce*, or *rejoyce exceedingly*, noteth such a rejoycing as

גִּיל יִישָׁר breaks forth in some outward gesture, as when a man doth leap for joy: And Mr Broughton translates it thus, *which joy till they skip again*, noting an extraordinary joy and gladness when they can find the grave, that is, when they dye. Yet some joyn the sense of this Verse with the former, to carry on or lengthen out the similitude, thus; *Which long for death, and dig for it as for hid treasures*: And finding death, they are affected as they who (seeking for treasures) find a grave: For if in digging they did but hit upon a grave, then they thought themselves sure of treasure and great riches, because treasure and riches was used to be put into graves, as was shewed in opening the fifteenth Verse of this Chapter. The sense is fair, and comes up to the same point, from either of these Expositions. Observe hence, first, That

*What at one time we fear most, in that at another time we may exceedingly rejoyce.* Death is cheartful, and the grave is a place

of

of darknes, yet here is joy and rejoycing, yea exceeding joy and rejoycing when they find the grave.

Secondly, They rejoyce in it, but why? It was that which they had longed for, that which they had long sought for: If at another time they had been shewed the grave, or commanded into the grave, they would have taken little pleasure in it. The same thing inflicted or threatened by another is dreadful to us, which desired by our selves is pleasant and delightful: It pleaseth us to have our desire satisfied, though the thing desired be never so unpleasant: And to be eased of present evil, makes a future evil appear in the likeness of a present good. For Joy is an affection of the mind, arising from the apprehension of some present good, even as hope springs from the apprehension of some good that is to come.

Further, We may consider the issue of all these acts; after they had longed for death, and digged for death, and found death, presently upon the finding of it, they rejoyce, and rejoyce exceedingly. Hence observe,

*That which any one truly desireth and endeavoreth to find, causeth him to rejoyce when he hath found it.* If you desire death, and seek for the grave, the finding of these will be to you as life, and as a house of mirth: How much more then shall we rejoyce, having found good things, the best things, after earnest longing and digging for them. When the wise Merchant had found the treasure hid in the field, the next words inform us of his joy, *Mat. 13. 44.* When the man after long seeking on the mountains had found his *lost Sheep*, and the woman, after lighting her candle, and sweeping her house, and diligent search, had found the *lost groat*, they both rejoyced, and called in their neighbors and friends to rejoyce with them, (*Luk. 15.*) It troubles a man to be found of that, or him, whom he hates or fears; *Hast thou found me O mine enemy?* saith *Ahab* to *Elijah*, *1 King. 21. 20.* And it cannot but delight us, to find that, or him, whom we love and long for. *Have I found thee O my friend?* will such an one say. And if a miserable man rejoyces exceedingly when desiring he finds death and a grave, how will the Soul leap for joy, when we shall find him who is *the longing and desire of all Nations, Jesus Christ?* How exceeding exceedingly will the Soul rejoyce, when we shall find what we have so much longed for, not death, but life, and life not only in Christ, but with Christ; when we shall find, not the house of the grave, but a house of glory, and glory in the height, an exceeding excellling surper-excellent weight of glory.

And

And by this effect we may make proof of grace here. If thou hast found Christ in Ordinances, in Duties, in Meditation, in Prayer, in the Promises; for here, in these things, the longing Soul digs after Christ; joy will at one time or other fill thy heart, yea thy heart will leap for joy, thou wilt *rejoyce in Spirit, as Christ did in his Father, Luk. 10. 21.* For this joy is a fruit of the Spirit, (*Gal. 5. 22.*) and one of the first fruits. And God seldom misses to give the Soul a taste of this joy at the first, or presently after conversion, though afterwards clouds may come over us, or at least our light of joy not be so clear.

Archimedes.

Further, If a man long after any truth, and digs it, how exceeding joyful will he be when he can find that Truth? When a Philosopher had found out the resolution of a question in the Mathematicks, he was so ravish'd with it, that he ran about crying, *I have found it, I have found it.* Surely the finding of one Divine Truth (which is the mind of Christ) should affect us more then the compleat knowledg of all that is knowable, or can be known in the whole course of Nature. Every Truth is beautiful, but the Truths of God are Beauty. Thus we may try our desires in all their pursuits, by this issue of them, joy in finding the things which we pursue.

Lastly observe, That as he doth rejoyce, so this joy answers to the desire in the degree of it: Proportionable to our desires and endeavors in seeking, are our joys and comforts when we have found. There is not only a joy, but a proportionable joy, the desire was very great, and the endeavor was very great, and now the joy comes up to both, that is very great too, not only do they rejoyce, but they rejoyce exceedingly; they rejoyce, so as they skip for joy: That is (I am sure it ought to be) more apparant in our regular desires after things good for us, then in our irregular desires after things which are hurtful to us. If that exceeding desire after death will produce exceeding joy in death, then exceeding desire after life and spiritual good things will work exceeding joy when we have found them: Desire is that which widens the vessel to take in abundance of joy; large desires after any thing open the heart, and enlarge the faculties to take in abundance of joy, when we have found the thing which we desire.

## JOB 3. 23, 24, 25, 26.

*Why is light given to a man, whose way is hid, and whom  
God hath hedged in?*

*For my fighting cometh before I eat, and my roarings are  
poured out like the waters.*

*For the thing which I greatly feared is come upon me, and  
that which I was afraid of is come unto me.*

*I was not in safety, neither had I rest, neither was I quiet ;  
yet trouble came.*

**A**T the twentieth Verse of this Chapter, *Job* begins to expostulate concerning the continuance of his life ; and he casts his complaint into an argument, which was formed to his purpose, thus, There is no Reason, or if there be, shew me a Reason, why his life is continued, that liveth miserably, and would dye willingly ; But I am the man who live miserably, and would dye willingly : Therefore why is light or life continued unto me ? The former part of this Argument is contained in the 20, 21, 22, 23, Verses. In which *Job* demonstrates, that there is no Reason, or at least if there be a Reason, it is such, as he could not make out, why that man should have his life continued who lives in misery, and is willing to dye. Three of those verses we have already finished, and there remaineth vers. 23. (which is a part of the same Reason) to be yet opened.

In this 23 verse, he (as it were) repeats his Argument ; He had said before, *Why is light given to him that is in misery ? &c.* and so he doth illustrate it in the two Verses following : In this 23 verse he re-inforceth what he had said in other words, *Why is light given to a man whose way is hid, and whom God hath hedged in ?* He doubleth his call for a Reason or proof of this thing.

*Why is light given ?* ] Those words are not here expressly in the Hebrew, but they are supplied by our Translators, and by Translators in other Languages, from the twentieth verse, to make up the sense. The Original runs thus, *To a man whose way is hid, and whom God hath hedged in :* But the question is implied as in the former, and here to be prefixed, *Why is light given to a man*

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*whose way is hid, and whom God hath bedged in ? Mr Broughton readeth it without the question, (Why is light given ?) thus : The Wight, or man whose way is hid, over whom the puissant casteth a covering.*

*To a man whose way is hid.] Job speaks not here of a way in a proper sence, the way wherein men travel and pass in their journeys from place to place : but the way, is a way, in a Metaphor ; And so in Scripture, the way of a man is taken ; First, for the purpose or intention of a man ; Secondly, for the course and conversation of a man : and that either for the course, wherein we walk toward others, or for the course wherein others walk towards us : When it is said here, *Why is light given to a man whose way is hid ?* the way, is either the course wherein Job walked, respecting God, or the course which God took respecting Job, *Why is light given to a man whose way is hid ?**

*The way of a man, in his walking before God, is two-fold.*

*First, Internal.*

*Secondly, External.*

There is an internal, an inward way, which the Soul treads in converse with God, a secret path, a path which no eye hath seen. And then there is the outward way of walking. That speech of God to Abraham takes in both, *Walk before me and be perfect,* that is, converse and carry thyself uprightly before me, in thy affections and in thy actions. Now when Job saith, *his way was hid,* he means neither of these : for though the internal way, whether it be the way of sin, or the way of obedience, be a path so secret, as that it is always hid from the eyes of men, yet Job knew well enough that God saw even that way, and therefore he could not complain that his most secret way was hid from God. Yea in another place he comforts himself with this, that God knew the secret ways of his heart : For when his friends accuse him and charge him with hypocrisie, he supports himself with this, *My witness is above, and my record is in Heaven,* there is one there that knoweth the way, the secret way of my spirit with him, to be sincerity, though you charge the way of my spirit with hypocrisie. The Soul hath many ways of communion with God, which are altogether hidden from the eye of man ; man cannot see or discern the private passages between God and the spirit either when the Soul approves it self to God, or rejoiceth and exults in God. And as concerning this way, this inward way, as Job knew that it was not hid from God.



God, so (I conceive) it did not trouble him, that this way was hid from man; As there are in God certain (*Arcana Consilii*) secret mysteries, and hidden ways of counsel, which he will not communicate to holy men: so there are in holy men (*Arcana pietatis*) some secrets, some mysteries of godliness, which they do not communicate to the world; and therefore the complaint doth not lie in either of these respects.

The Church complained, but she was check'd for complaining, that her way was hid from God, *Isai. 40. 27. Why sayst thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?*

Yet that place is not to be understood of a hiding from the eye of Gods inspection, as if the Church had any suspicion that the Lord did not know, or did not see, how matters went with them, or in what condition they were; but it is to be understood of the eye of Gods compassion; There is a seeing eye, or a contemplating eye, and a compassionating or succoring eye. So the meaning of that complaint is onely this, *Why sayst thou, my way is hidden from the Lord?* that is, why dost thou speak as if God did not regard thee in thy troubles, as if God had no pity nor compassion on thee, no bowels toward thee? *Why sayst thou, my way is hid from the Lord?* In the third of *Exodus*, when God comes to help the people of *Israel*, he telleth *Moses*, *I have seen, I have seen; or I have surely seen*, namely, with an eye compassionating their condition, as the next words shew, *for I know their sorrows*. Now when the Church complained that *her way was hid from God*, her meaning was, that God did not take notice, so, as to pity and deliver her. Excepting in that sense, she could not conceive that her way was hidden from God; neither is the way of the Church, so, hidden from God, but as to our sense: for the Lord pities his people when he corrects them, and therefore *Jacob* is chidden for saying so, *Why sayst thou O Jacob, my way is hidden from the Lord?* Therefore this Text is not to be understood of *Jobs* way in respect of God, but of the hiding of Gods way, or the hidden dealings of God toward *Iob*. *My way is hid*, saith *Iob*, that I cannot understand, nor interpret, nor expound the meaning of Gods dealing with me: I am not able to give an interpretation of it, I know not what this thing meaneth: *My way is hid*.

The way of Gods dealing with him was a hidden way, in two respects.

First, In regard of the cause of his affliction ; It was hidden from him, why God had layd so sore and so heavy a burden upon him ; and that is it which *Elihu* in the 34 of this Book, *vers.* 31, 32. hints at, where he telleth *Job*, Surely (saith he) *it is meet to be said unto God, that which I see not, teach thou me.* He answers such a complaint as this, I (saith *Job*) cannot see the Reason why God doth afflict me ; *Elihu* tells him, *It is meet to be said unto God, that which I see not, teach thou me, and if I have done iniquity, I will do so no more ;* Lord if thou wilt shew me that my sin is the cause, and what sin is the cause, I do here promise I will lay down my sin, and (through thy help) do so no more.

*Sunt qui viam  
enarrant viam  
etabendi. Drut.*

Or again, It was hidden in regard of the issue or event, *My way is hid*, that is, I can see no passage out of this way ; I cannot tell when these troubles will end, I see no help, I have no glimpse of light breaking out to me in this way, it is a dark, a hidden way unto me : This darkness troubles him as much as all his troubles. And it is, as if he had said, I am so encompassed with clouds, that I walk in darkness, and see no light ; My life is so entangled and wrapt up in Troubles, that I see no way of deliverance or escape.

And this Exposition seems most proper, if we take in the latter part of the Verse, where he saith, *and whom God hath hedged in* : This explains the hiding of his way, to be the hedging of his way, such an encompassing of him about with sorrows, that he could not make his way out.

In the first Chapter, you may remember, that Satan was much troubled that God had made a *hedge* about *Job* ; and now *Job* himself is much troubled, that God had made a hedge about him : I am the man, saith he, *whom God hath hedged in.* That which before was the object of Satans envy, is now become the object of *Jobs* complaint, a hedge : Sure then it was not the same *hedge*. No, that which Satan complained of, and envied at, was a hedge of mercy, and a hedge of blessings, a hedge of favor and of protection : But this which *Job* complaineth of, is a hedge of thorny troubles, and of pricking sorrows: the former was (as we may speak) a *hedge of Roses*, and this was a *hedge of Bryars*. That was a hedge so high and strong, that no evil could come in, to, or break through, to annoy him ; And this was a hedge so high and strong, that no good could come or be brought unto him.

So then, take the sence thus, *Why is light given to a man whose way*

*Way is hid, and Whom God hath hedged in?* that is, why doth God continue my life, when I am in such a condition, as that I can neither discover the Reason why I came into it, nor am I able to discover any passage out of it.

And this is it which the Church complains of, (*Lam. 3. 7.*) *He hath hedged me about that I cannot get out: and vers. 9. He hath enclosed my ways with hewen stones;* God had built up a wall (as it were) by art, *with hewen stones*, he had set them so close together, that there was no passing by, no getting through. Observe hence, first,

*That affliction is usually accompanied with much darkness.* Affliction is often called darkness in Scripture; And as it is darkness without, so it often causeth darkness within. An afflicted person hath such darkness upon his person, that he cannot discern, many times, either why God doth afflict him, or when God will make an end of his afflictions. That in the Prophet, (*Isai. 50. 10.*) is true of outward afflictions, as well as inward, *Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness?* There's many an afflicted person walks in a way, hidden in a three-fold darkness. First, The way is hid, in the darkness of the cause for which he came into it. Secondly, The way is hid in the darkness of the event, how to get out of it. Thirdly, The way is hid in the darkness of his present duty, what to do in it: The way of affliction is often wrapt up and hidden in this threefold darkness.

Further, Seeing *Job* speaks of this as an addition to all his sorrows, and as the complement of them all, that he was thus shut up and hedged in, and that his way was thus dark in-regard of the cause of it. Observe. That

*It increaseth an affliction greatly, not to know the reason of an affliction, or to have the way of Gods dealing bidden from our eyes.* It is a trouble not to see the Reason of things; The minde is exceedingly eased, when the Understanding hath light: This made *Jeremy* enquire, *Why doth the way of the wicked prosper?* As if he had said, If I could see the Reason of it, it would satisfie me, but while thou keepest me in the dark, and I can give no account to my own Soul, or those that ask me, of this thy dispensation to wicked men, *this is the burden of my Soul.* It is usually said, *Felix qui novit remedium cogitans*. They are happy who know the causes of things. And in regard of the diseases of the body, we say, *that a disease is half cured, when we know the cause.*

the cause of it is discovered: But when a Physician is in the dark, and cannot finde out the cause of a disease, he must needs be in the dark for the remedy of it: So it is also with a man in regard of any affliction, when he cannot finde out the cause, he knoweth not what to pitch upon as a remedy. When *Rebekah* (*Gen. 25. 22*) had twins in her womb, and they strugled together within her, she was much troubled, and nothing would satisfie her, until she went to God to know the Reason of the thing, *Lord* (saith she) *why am I thus?* And when God had told her, that *two Nations were in her womb, and that two manner of people should be separated from her bowels*, she made no more complaints. So when there are such strivings, such struglings and contrary motions of trouble in us, or about us, the Soul goes to God, and enquires why is it thus? *Lord, I am more troubled with the ignorance of my troubles, then with the weight or smart of them.*

Thirdly, Take the words as respecting the issue, or deliverance from trouble, and they afford us this Observation, That

*It is a great addition to an affliction, not to see or discern a way to escape or get out of affliction.* To be in an affliction, out of which there appears no passage (unless the Soul be mightily supported by the hand and power of Christ) brings within a step of despair. The Apostle speaks as much when he saith, (*1 Cor. 10. 13.*) *There is no temptation hath taken hold of you, but that which is common to man,* (and then it follows) *but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* As if he should say, If God did not indeed discover, or make out to you some way of escaping, I must needs say, you were never able to bear it, but (saith he) God will make a way for you to escape, that ye may be able to bear it; Meaning, that the opening of this way would revive their spirits, and then they would be able (through the strength of Christ) to bear it.

If so, then how shall the Soul bear an affliction, when God, in stead of making a way to escape, doth as it were make an hedge to stop all escape? Therefore when the Lord would support his people in their troubles, he promised that they should have a door of hope opened to them, *I will give her the valley of Achor for a door of hope, Hosea 2. 15.* He would give her some appearance, some glimpses and openings of deliverance, in and from their present

sent dangers. It is threatened (*Deut. 28. 25.*) *Thou shalt come out one way against thine enemies, and fly seven ways before them, they should fly many ways, but they should escape no way. Thou shalt come out one way, and fly seven ways,* that is, thou shalt try this, and that, and every way to escape, but thou shalt finde a hedge at every ways end to stop and hinder thy escape. We use to say of a man in a distressed condition, *He is in a wood, or in a wilderness.* And when God entangles men in their own devices, it is said, *He poureth contempt upon Princes, and causeth them to wander in the wilderness, where there is no way, Psa. 107.* So Pharaoh said of the children of Israel, *They are entangled in the Land, the wilderness hath shut them in, Exod. 14.* And when a people are as the children of Israel were, having a Sea before them, an Army behinde them, and Mountains on either hand. Then they may say (as Job did) *their way is hid, and God hath hedged them in.* Tentabit semper & diverfis viis effugere, sed frustra, nusquam tibi patebit effugium.

*For my sighing cometh before I eat, and my roarings are poured out like water.*

Here Job takes up the former proposition, and applies it particularly to his own person. Before, he said onely in the general, *Why is light given to him that is in misery, and why is light given to a man whose way is hid, and whom God hath hedged in?* Now he saith in effect, it is thus with me, I am a man in misery, and I am a man whose way God hath hid and hedged in, wherefore then is my life continued? And he proves that he was in such a condition, by the effects of it, *sighs and roarings.* So that this Verse holds forth two things about Jobs sorrow. First, The continuance of it, in those words, *My sighing comes before I eat.* Secondly, The extremity of it, in those, *My roarings are poured out, &c.* The Argument may be thus framed, That man is in extrem and continual misery, who doth not so much breathe, as sigh; who, when he would speak, is forced to roar: But thus it is with me, *My sighing cometh before I eat, and my roarings are poured out like water,* therefore my misery is extrem and continual.

*My sighing cometh before I eat.* In the Hebrew it is word for word thus, *before the face of my bread my sighings come.* Which Hebraism (*before the face of my bread*) hath a great emphasis in it. It notes the continuance of his sorrows without any intermission; When a thing is said to be before the face of another, it notes

לפני להבוי  
 eis προσωπον  
 ἔμπροσθεν μου.  
 Aquila.

an equal continuance with that, before the face of which it is said to be. As in the negative (*Exod. 20. 3.*) *Thou shalt have no other gods before me*, so we translate it; the Hebrew is, *Thou shalt have no other gods before my face*, that is, so long as I continue to be thy God, thou shalt have no other god; but I shall be thy God to all Eternity, therefore thou shalt have no other gods but me for ever. So in the Affirmative, *Psal. 72. 5.* where under the type of *Solomons* Kingdom, the continuance of the Kingdom of Christ is prophecied, the *Holy Ghost* saith, *It shall continue so long as the Sun and Moon endureth*; the Hebrew is, *It shall continue before the face of the Sun and of the Moon*, that is, there shall be an equal duration of the Kingdom of Christ, and of those Lights of Heaven, the Sun and the Moon: **The Kingdom of Christ shall last as long as the World shall last.**

So then (according to this sence) *before the face of my bread my sighings come*, is, as if he had said, look how long I have my bread before me, look how much time I spend in eating, so much time I spend in sighing, my sorrowings are of the same continuance with my refreshings. The phrase imports the un-intermittedness (as we may to speak) of his sorrows: that he had no stop, no breathing time, which was not a sighing time, no not for a meal-time; while he was eating, with every bit of meat he had a morsel of sorrows: He might say, as the Psalmist, (*Psal. 102. 9.*) *I have eaten ashes like bread, and mingled my drink with weeping*; when I drink, my tears flow into my cup: When I take in a few drops of comforts, I weep out streams of sorrow: Or my sighings come and return so fast upon me, that I have no time to eat my bread: I am so plied and followed with these afflictions, that I have no leasure to be comforted.

If at any time a man gets respite from his grief, it is when he eats; how respiteless then was *Jobs* grief, before whom sorrow and sighings sat (as guests) continually at his Table!

*My roarings are poured out like water.*

As the former words shewed the continuance, so this the extremity of *Jobs* sorrows. It is a great affliction that makes a man of spirit speak, or complain: It is a greater affliction that makes a man of spirit weep or mourn. How great an affliction then is it, which makes a man of spirit cry out and roar? when a man of courage roars, he is pained to purpose. *Job* a man of spirit and courage

A Deo perpetua  
 est hac calamitas,  
 ut ne cibi  
 quidem aut ul-  
 tius necessitati  
 causa dolores  
 possim fallere  
 & uno momen-  
 to a gemitibus  
 aberrare. Vel  
 tam frequentes  
 mihi sunt gemitus  
 ut vix mihi  
 sit tempus su-  
 perstit ad capi-  
 endum cibum.

courage, doth not only sigh, but roar : Sighings are more secret sorrows, but roarings must be heard, especially his roarings which were poured out like water.

Roaring is the Lions voyce, and here is an allusion to the hungry Lion, roaring on his prey ; or to the troubled waves of the Sea, which also are said to roar. Excessive sorrow is often set forth by roaring, *Psal. 22. 1. Why art thou so far from the voyce of my roaring?* saith David, typing the sorrows of Christ: I do not only cry, but I roar out unto thee, Lord, why dost thou not hear my strong cries? cries like the roaring of the Lion, or the noise of troubled waters. So *Psal. 32. 3. David*, to shew his extremity of pain and trouble while he kept in, and did not confesse his sin, speaks thus, *While I kept silence (while I smothered my sin in secret) I roared for the very disquietness of my Soul: silence in not confessing sin, causes roaring under the guilt of sin.* Those are great burdens of sin, and great burdens of sorrow, that cause roaring.

*My roarings are poured out like water.*

This notes further yet, the abundance and the strength of his sorrows. *I am poured out like water*, (I am, as it were, all melted into sorrows) is said of Christ in that Psalm of his passion, (*Psal. 22. 14.*) *I am poured out like water, my heart in the midst of my bowels is like melted wax.* When the Prophet Ezekiel would shew how that people should be affected with the tydings of their afflictions, he saith, *Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water*, (*Chap. 21. 7.*) the Hebrew is, *all knees shall go into water*. The sorrows of repentance are exprest by the pouring out of water, to note both the abundance of them, and the intensivenesse of them, in that known place, *1 Sam. 7. 6. They gathered together to Mizpeh, and drew water, and poured it out before the Lord*, that is, they mourned abundantly, and they mourned with all their strength.

How strong and abundant the sorrows of Job were, hath been often shewed before, and Observations drawn down from them ; and therefore I shall need do no more then clear the words, and give the sense. It followeth :

*For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*

*For the thing which I greatly feared.]* The causal particle

כ  
Particula  
(quia) inter-  
dum non reddit cau-  
sam sed vel or-  
natus vel affir-  
mationis cau-  
sa adhibetur.

in the beginning, doth not alway infer a cause : This Verle is not a Reason of what he spake before : But this Particula is often used in Scripture for affirmation or illustration, and not as causal, or by way of demonstration : As *Joh. 4. 17.* Christs tells the woman of *Samaria*, *Thou speakest well, I have no husband*; the Greek is, *for I have no husband*: We translate it only by way of assertion. So *Mat. 7. 23.* *Then will I profess unto them, I never knew you*; the Greek is, *then I will profess unto them, for I never knew you*; we render it only as an asseveration. So very frequent in the Hebrew, the particula [*Chi*] which is here used, hath in it only the force of an affirmation, *For the thing I greatly feared, is come upon me*, that is, certainly or assuredly the thing which I greatly feared is come upon me; as if *Job* should make this as the conclusion and the sum of all his complainings; This is it which now I must conclude, that the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

פחד  
פחדתי  
Metuere metum  
ita dicitur ut  
gaudere gaudi-  
um, pugnare  
pugnam,  
ἐὸς ἡδονὴν ἐὸς  
ἡδονῆς. Druf.

*The thing which I greatly feared.*] The Hebrew is, *I feared a fear, and it is come upon me*. And so fear is in the Scripture frequently put for the thing feared, by a Metonymy of the effect for the cause, the abstract being put for the concrete; As *Prov. 1. 26.* *I will mock when your fear cometh*, that is, when the trouble which you feared shall come upon you: As if *Job* should have said, This evil is that which I have fore-seen and fore-thought; I had such misgivings in my spirit long before this, that such a black day might come upon me, and I might be thus hedged in, now I see my thoughts are come to pass, and my conjectures prove true, the thing which I feared, and greatly feared, is come upon me. We translate well, *I greatly feared*; the Hebrew is, *I feared a fear*; Such expressions raise the sense: As when we are said to be bought with a price, it notes that there was a great price paid for our Redemption: To rejoyce with joy, shews the greatness of joy. So here, *To fear a fear*, shews that he was in a great fear, as we translate, *I feared a fear, I greatly feared*.

Here it may be questioned, whether these fears of *Job* were law-ful: Doth it become us to have such misgivings of heart, in respect of our outward condition? The Apostle biddeth us, *be careful in nothing*, (*Phil. 4. 6.*) and was it a vertue or a grace, was it commendable, or so much as approveable in *Job*, to be fearful in all things? Christ rebukes his Disciples, because they were afraid in



a storm; and was it well in Job, that he was fearful in a Sun-shine, when he had the fairest weather, and prospered in all things? Doth it become a godly man, to be always solicitous about his estate, and doubting that troubles will come? One would think there is trouble enough, in troubles, when they come, a man should not trouble himself with them before they come. Besides, it is said, *Prov. 10. 24.* respecting wicked men, *that God will bring that which they fear upon them*; so that it seemeth God is angry with those who are always fearing, or stand potting upon such and such evils as they fear may come upon them: To these God saith, (*Isai. 66. 3.*) *I also will choose their delusions, and I will bring their fear upon them*; because you feared these things, you shall have your fear: As God gives some their prayers in anger, so he gives many their fears in anger; And it is as great a sin, inordinately to fear, that God will take away the meat of our necessity or convenience, as it is to pray that God would give us meat to satisfy our lusts or wantonness.

To clear this, we must distinguish of fear as to the purpose we have in hand. There are divers sorts of fear.

First, There is a fear of *wisdom and caution*, and there is a fear of *torment and vexation*. That which the Apostle John speaks, (*1 Job. 4. 18.*) *fear hath torment*, is not meant of all fear: There is a fear that is a tormenting passion, a fear which distracts or divides the thoughts about troubles which may come; and there is a fear which only directs us to avoyd or prevent the coming of trouble.

Secondly, There is a fear which is opposed to security, and there is a fear which is opposed to comfort. It was *David's* sin, that he wanted the fear opposed to security, when he said, *In my prosperity I shall never be moved*: Lord, by thy favour, thou hast made my mountain to stand strong, *Psal. 30. 6, 7.* The fear of Job in his prosperity was opposed to this security; he did not say, *I shall never be moved*, he thought he might be moved: The favour of God had made his mountain strong, yet he knew it had but the strength of clay, and therefore might be cast down. This was his fear; he lookt upon creatures, as they are, mutable and moveable. Christ speaks of a faith of miracles, which will remove mountains; and that fear is not contrary to saving faith, which causeth us to think that our mountains may be removed. *Job's* fear was grounded on the uncertainty of creature comforts;

Rom. 11. 20.

he knew wealth was brittle ware, and might quickly receive a crack. This fear we ought to carry about us, in regard of our spiritual estates also; *though grace be everlasting ware*, though we are high built, and full-grown in grace, though through the favour of God our mountain of holiness and of comforts be very strong, yet we must not be secure; though we are *high-built*, yet we must not be *high-minded*. Hence the Apostle Paul warns the believing Gentiles, that they should fear: I grant, ye are in a good estate in comparison of the Jews, they are cast off, ye are grafted in; yet let me give you this caution, *be not high-minded, but fear. That fear which is opposed to presumption and security, is a good and necessary fear in the best of our estate, whether in grace or nature, whether in worldly or heavenly riches.* And such was the fear of Job.

Thirdly, There is a fear which makes us provide for an evil day, and there is a fear which hindreth us from enjoying the comforts of a good day. The former was in Job; *doubtless his fear in good days made him diligent to provide for the evil day*: As it is said of Noah, (Heb. 11. 7.) *That Noah being warned of God of things not seen as yet, through faith, moved with fear, prepared an Ark for the saving of his house*: Noah knew the Flood would come, this holy fear set him awork to provide an Ark. It is an argument both of wisdom and of grace, in a calm, to prepare for a storm; in peace, to consider what to do in a time of War; in health, to lay up thoughts about our sickness; and in a day when the light of Gods countenance shines into our hearts, and we walk in the comforts of the Holy Ghost, then to think, a night of desertion may come; and what shall I do, if I should walk in darkness, and see no light? Such, as this, was the fear which Job feared.

Fourthly, There is a fear which makes us distrust God that he will afflict us, and there is a fear which keepeth us from doing that which may provoke God to afflict us: This was Jobs fear, as was shewed, (Chap. 1. v. 1.) *He feared God, and eschewed evil*: He was loth to grieve and offend God, or to give him any occasion to be angry.

Lastly, There is a fear which is opposed to hardness of heart, and a fear that is opposed to courage of heart. Jobs fear was opposed to hardness of heart; of this Solomon speaks, (Prov. 28. 14.) *Blessed is the man that feareth always.* And to clear what

fear he means, he adds in the next words, *But he that hardeneth his heart shall fall into mischief.* Where we see, first, that there is a fear opposed to hardness of heart; and secondly, that to fear that fear always, even in our greatest prosperity, is not only our duty, but our happiness: that fear will not interrupt our comforts, but comfort us. Yea, this fear doth not only consist with comfort, but with courage; and though we may fall into the troubles which we thus fear, yet we shall not fall under them: Such as this was *Jobs* fear.

So then, to take up all; *Jobs* fear was a fear of wisdom and caution, not of torment and vexation; a fear opposed to security and presumption, not to joy and consolation; a fear that made him diligent to prepare against an evil day, not a fear that did eat out all the comforts of a good day; a fear which kept him from doing that which might move God to afflict him, not a fear which made him distrust that God would afflict him; a fear opposed to hardness of heart, not a fear opposed to courage and strength of heart. Such a fear as this is a holy fear, such a fear as this is a good companion in our best estate: This fear and our comforts may well joyn together; this fear will not trouble, but regulate our lives, not break, but sweeten our sleep. Observe hence,

*That holy wisdom, sanctified prudence, biddeth us fear and prepare for evil in our good days.* I was afraid of these things, saith *Job*: We must not suspect, but we ought often to think of evils before they come. A wise moral man, much more a wise Christian, while he is earnestly praying for good, is also carefully providing for evil. Lest the Disciples should forget trouble in times of peace, Christ saith to them, *Behold* (*Matth. 24. 25.*) *I have told you before*: Now you are at pretty good ease, it may be you think it will be thus with you always, but take heed of such thoughts, I have told you what will be hereafter; *Behold I have told you before.* And again, (*John 16. 33*) *These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation*: In the peace we have with Christ, we should expect tribulation from the world. The Spirit of God often hints such things afore-hand to the spirits of his people, that they may not be surprized: *Paul* testifies, (*Acts 20. 23.*) *That the Holy Ghost every where witnessed that bonds and afflictions did abide him*: He look'd for trouble in all places, this made him

both patient under, and victorious over all his troubles. Ungodly men feel trouble before they see it, and are often past all hope before they have had any fear; when they have a good day, they think their day will be an eternity, and last for ever. Those in *Amos*, (Chap. 6. 3.) were merry, they were singing and feasting, eating the fat, and drinking the sweet; and what do they in these their good, their only good days? The Prophet shews us in the next words, *They put the evil day far from them: they would have no thought that their estate might change, when they had a mind their estate should continue: Hence the Prophet says*, (Chap. 28. 15.) describes them, making a Covenant with death, and coming to an agreement with Hell; and then they supposed themselves safe, and under covert, come what would. The Prophets indeed have been talking of judgments and scourges; but what of that? we have got a protection, we have Covenants in our pockets will be our security, so they were promised, and so they believed, as their words witness; *If the overflowing scourge shall pass through, it shall not come near us.* These are the thoughts of foolish and ungodly men, they make bargains and agreements, as it were, with all troubles, that they shall not be touched; others may smart, but they have taken order for their own indemnity: *They have made lies their refuge, and under falsehood have they hid themselves: And so they call cheerfully for their wine, Come fetch wine, and we will fill our selves with strong drink; and then conclude confidently (as if all the world and time were at their command) To morrow shall be as this day, and much more abundant*, *Isai. 56. 12.* When a wise man falleth into trouble, he falleth forward; that is, he falleth into those troubles which he did fore-see; but when an ungodly man, a wicked man falleth into trouble, he falleth backward, he falleth into those evils which he never thought of, much less feared. Many of the people of God at this day do and may say of the evils which are now upon us, the things which we feared are come; these storms were seen long ago in the Clouds, yea in the Sun-shine, in fair days, these foul rainy days were fore-seen; and they who have fore-seen them, and fore-seen them with such an eye of faith and holy fear as we have described, are in best case to grapple with them, and will be gainers by them. It is well for us, when we can say, the things we feared are come upon us: They are in a sad condition upon whom those evils fall, which they never feared: When troubles come, they

go nearest their hearts, who have put them farthest off before they came. Hence observe in the second place,

*That the more preparing fear we have before troubles come, the less we are prest with fears when trouble comes.* If we consider Job, how unmoveably he stood the charge and assault of these afflictions, how he wrestled with all the distresses, which at once took hold of him, we are to look (next to the support he had immediately from Christ) to this wise caution of his, that he feared such a storm might overtake him before he got to his journey's end: He thought these things might come, and therefore laid in provision for them against they came. Those blows wound deepest which we expect not. Dangers unknown do easily surprise us and oppress us, whereas those which we fear and think of, may either be prevented in their coming, or we may be provided against they come. That which the *Naturalists* say of the *Cockatrice*, that if the *Cockatrice* see a man first, the man dyeth; but if the man seeth the *Cockatrice* first, the *Cockatrice* dies, is

*Gravium est vulnus quod non expectatur, & illa agrius tolerantur, quibus homo se non primo assensit.*

an experienced truth, respecting the point we have in hand, that if troubles see us first, we dye, but if we see them first, they dye; that is, their sting and strength (as to us) is much abated. Dangers are most felt where they are not fore-seen, and sometime being fore-seen, they are not felt at all: For a prepared expectation doth either weaken them, or strengthen us, make us more able to sustain them, or them less able to hurt us; whereas indeed every cross which findeth us secure, hath an advantage to leave us desperate. When *Nabal* heard of danger past, which he never dreamt might come, *his heart dyed in him like a stone*, (1 Sam. 25.) How then had he been astonished into stone, if he had seen the evil falling upon him? Such can ill bear trouble, who look for nothing but comfort. It was an addition to the affliction of that afflicted people, (Jer. 8. 15.) *When they looked for peace, but no good came, and for a time of health, and behold trouble.* If they who are in trouble, are more troubled when they cannot have the peace they looked for, then surely they must be more perplexed with trouble (when it comes) who enjoying peace, never had a thought that trouble would come. When a people are so far from looking for evil that they look for nothing but good, and build upon it, that they shall never see sorrow, then to see sorrow is a killing fight. The sorrows of *Babylon* shall be mightily increased and augmented, doubled and trebled upon her, because

when they are coming upon her, she shall be saying, *I sit as a Queen, and shall see no sorrow*; she was fearless, and she shall be comfortless: Trouble will lie heavy enough upon us, when we look and prepare for it; but it will be intolerable to those who never look for, nor laid in one thought of preparation against its coming. The fool in the Gospel said to his Soul, *take thine ease, thou hast goods laid up for many years*: But it is best for us, when we have abundance of outward goods, to say to our Souls, *these may be lost in a few hours*: Therefore say to thy self in the time of thy fulness, What if a day of emptying should come? Say when you are rich, It may be before I dye I may be poor, what shall I do then? Now I have a house, it may be before I dye, or within a few days, I shall be turned out of doors, in what posture do I find my self for such a condition? Now I am at liberty, and enjoy my friends, it may be shortly I may be cast into a prison, and come into the hand of enemies: Now I have my wife and children about me, *my vine and my olive-plants at and round about my table*, I may shortly be deprived of them, and O my Soul, how canst thou bear these changes? It is good to put these cases to our selves now; surely Job often tutor'd his spirit with such questions as these, and catechised his heart in them from day to day; hence he saith, *The things I feared are come upon me*. To proceed.

*I was not in safety, neither had I rest, nor was I quiet, yet trouble came.*

This is both an addition to, and an exposition of the former verse: These words explain what he meant by saying, *I feared a fear*, even this, *I was not in safety, neither had I rest, &c.*

*I was not in safety.*] No? was not Job in safety in the days of his prosperity? Is it not said, *that he had a hedge about him, and such a hedge as the Devil could not break through to hurt him*, and was not Job in safety then?

לא שלות

Significat in  
quiete vel pace  
agere, vel tran-  
quille & in otio  
vivere. Nec  
multum ablu-  
dit a voce Hebrae  
Latinum salus.  
Moller. in Psa.  
122. 6.

The Hebrew word from the root [Shalab] doth also signifie, I was not secure, I was not in security, or I did not sit safe in my own thoughts, in my own opinion; I did not live securely or without fear in my most flourishing days. And from this root, Christ is called Shiloh, Gen. 49. 10. *The Scepter shall not depart from Judah till Shiloh come.* Christ is Shiloh, that is, he in whom all persons may securely trust: you may sit down in safety in Christ, and rest your Souls for ever, he is Shiloh, our Preserver; And the Hebrews use

that word, to signifie that fleshy mantle in which the Infant is wrapped in the mothers belly, because the Infant lieth there quietly and securely, it is out of fear, and hath no thought of any danger, but lieth securely, *out of harms way*. So that when *Job* saith, *I was not in safety*, he means, I did not think my self safe, or beyond the reach of danger, I was not taken up in outward contentments: I did not look upon my possessions as perpetuities, or upon my house as that which should endure for ever, or *my dwelling place to all generations*. *Job* was not like the great Monarch of *Babylon*, (*Dan. 4. 4.*) who said, *I Nebuchadnezzar was at rest in mine house*; (it is the same word which is used in the Text) *I*, saith *Nebuchadnezzar*, counted my self the greatest man in the world, and I thought none could touch or molest me, *I was at rest and safe*: We have such a description made by the Prophet of a whole Nation, as this King makes of his own person, *Ier. 49. 31.* *Arise, get ye up unto the wealthy Nation that dwelleth at ease*, or (it is the same word) to a Nation without either fear or care, a secure Nation, as it is explained by the words following, *Which have neither gates nor bars, Which dwell alone*. If you come to a mans house that hath neither lock nor key, nor door, nor bar, you may well resolve, that he dwelleth securely, and is in safety. And if you come to a City that hath neither gates nor bars, you will say, either this City hath no enemies, or else it fears none. A City without gates and bars is the embleme of security. *Jobs* temper was directly opposed to this, *I was not in safety, neither had I rest, nor was I quiet*.

Shiloh non tantum habet significationem passivam, quasi dicas, tranquillam salutem, cui omnia prospere cedunt; sed etiam, ut Shiloh sit sospitator, seu promissor author.

These two latter expressions are of the same importance with the former, both these words have been opened at the thirteenth Verse of this Chapter; both being there applied to rest and quietness in the grave. There he said, if he had dyed, he had been at rest and quiet: but all his life-time he had no rest, neither was he quiet. But is this agreeable to the duty or character of a godly man, to say, he hath no rest, he is not quiet? Surely a godly man ought to be quiet, when all the World is huddl'd together in confusion; when the Mountains skip like Lambs, and the little hills like young sheep, then, even then, he ought to stand like Mount *Sion*, that cannot be moved: And did it become *Job*, or is it any part of his commendation, that in the times of his peace, he had no rest? When the Prophet shews the temper of wicked men, he compares them to the troubled sea, when it cannot rest, *Isa. 57. 20.* It should seem



that *Job* was like a troubled Sea, for himself saith, he could not rest. I answer, by distinguishing, first of a twofold rest, There is a rest of contentation, and a rest of confidence. *Job* had not a rest of confidence, he trusted not in his outward peace; but he had the rest of contentation, even in his outward troubles. A wicked mans conscience is like a troubled Sea, when he enjoys outward peace; but *Job* enjoyed peace of conscience, while his outward estate was like a troubled Sea; He was fully settled in his minde, when he had no rest; and was satisfied in spirit, when he had not this quietness: So that when he saith, *I had no rest, neither was I quiet*; his meaning is onely this, I never placed my happiness in these things, I never built my hopes upon creatures, I never trusted upon them, nor expected much from them. Or if you will more clearly apprehend the sence of this last Verse, you may read it in that contrary practice of the rich man, *Luk. 12. 19.* His house was full, but his heart was fuller of the creature: and he made the creature both his rock to build upon, and his pillow to sleep upon; when his ground brought forth plentifully, and he had built new barns to lay up his fruits, then he lays himself down to sleep, and that he might sleep quickly and quietly, he sings a *requiem* to his Soul; *Soul, thou hast much goods layd up for many years, take thine ease, eat, drink and be merry*; No face can be more unanswerable to a face, Heaven and Hell, light and darkness, are not more unlike, then these words of the rich man are unanswerable in likeness to those words of *Job*. That rich mans words are the affirmatives of all *Jobs* negatives, and may be thus rendred in full sence, I was (and I resolved I should so continue) *in safety, at rest and quiet*. *Jobs* estate was as full as his, but his heart was emptied of all creature-confidence and complacence, I (said he) never thought my self the safer for these, and therefore I said to my Soul, Soul, take not thy rest, quiet nor thy self in these: This is his intent in saying, *I was not in safety, neither had I rest, nor was I quiet*. It follows,

Yet (though it was thus with me) *trouble came*, though my heart was loose from the creature, yet I lost all I had in the creature: though I made not the world my comfort, yet I found sorrow in the world; I never expected much peace in it, none at all from it, yet trouble came, such trouble came, as might move and shake me to peeces. *Job*; you see, when he had abundance of all outward things, yet saith, he was not *in safety, and at quiet, he did*



did not rest in or upon them. Hence observe, *A godly man never setteth up his rest in creatures.* Though he have never so much riches in possession, yet he doth not make riches his portion. He lives by that caution, (*Psal. 62. 10.*) *If riches flow in, or increase, yet set not thine heart upon them.* In the highest flood and spring-tyde of worldly prosperity, we should keep our hearts within the channel. When riches are increased into a mountain, and (to the eye of Nature) into a mountain of Rocks, yet then do not set thy heart upon them, as upon a foundation, (so the Hebrew word imports) to settle thy contentments: All the creatures in Heaven and Earth are not strong enough to bear the weight of a mans heart, (God only can do that) who is *the Rock of Ages, or an everlasting strength, Isai. 26. 3.* all, besides him, is a foundation of sand, and so a godly man takes them. What Nature looks at as a foundation of rocks, that Grace sees to be a foundation of sand, and therefore will not rest upon it, neither indeed can it. A godly man in his afflictions is, *as having nothing, and yet possessing all things,* (*2 Cor. 6. 10.*) and in his abundance, *he hath all things, but possesseth nothing;* for he so possesses things, as if he did not possess them; as the Apostles counsel is, (*1 Cor. 7. 31.*) *He marries as if he married not, he weeps as if he wept not, he rejoices as if he rejoiced not, he buys as if he possessed not, because the fashion of this world passeth away.* It was an excellent speech of Luther, concerning worldly things, *I have protested, that I will never be satisfied with the creature, (this is to be a Protestant in deed, as well as in truth.)* A godly man is an *Epicure in Christ,* he would never play the *Epicure, but in Christ and in God:* In them, and towards them, he gives his affections their full swing; and as a wicked man is said to *enlarge his desires* (after the Earth) *as Hell,* (*Hab. 2. 5.*) so he *enlarges his desires* (after Heaven) *as Heaven,* and complains his desires are no larger. In the thoughts of Christ he sits down, and would take his fill, he saith, *I am safe in him, I am quiet, and at rest;* He saith to his Soul, Soul, dost thou see That Christ, and dost thou take notice of those Promises? Thou hast goods layd up in him, in them for many years, yea for eternity; Soul, take thine ease, take it fully, thou hast riches, thou hast an estate that can never be spent, Soul, eat, drink, and be merry; His blood is drink indeed, and his flesh is meat indeed, joy in Christ is joy indeed, unspeakable joy here, and fulness of joy hereafter: In his presence there is fulness

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of joy, and at his right hand there are pleasures for evermore. Until the Soul pitches thus on *Christ*, it is not in *safety*, much less in *rest* or *quiet*. As the needle in the compass is in continual motion till it points toward the North, where (as it is conceived) there are Rocks of Load-stone with which it sympathizeth: So the Soul is in continual motion until it points to *Christ*, who (we are sure) is that living Rock, with whom all Beleevers sympathize, and the true Load-stone which attracts all Beleevers to him. A Beleever, like *Noahs Dove*, finds no rest (all the world over) for the feet of his Soul, until he returns to this Ark of safety and Salvation: And therefore after all his flights and flutterings among the creatures, he saith (with the Psalmist,) *Return unto thy Rest*, (thy *Christ*,) *O my Soul*, for the Lord hath dealt bountifully with thee, *Psal. 116. 7.* Thou hast been abroad in the world, and that (like a narrow-hearted Master) deals niggardly with thee; If thou shouldst stay long, either in the service of, or dependance upon the world, the world would starve thee: Therefore return unto thy Rest in the Lord, for the Lord hath dealt (and will yet deal more) bountifully with thee, O my Soul.

Lastly, In that *Job* saith, *I was not in safety, neither had I rest, &c. yet trouble came*; we may observe,

*That the more our hearts are loosened from the creatures, the more assurance we may have of enjoying the creatures.* It is as if *Job* had said, *I was not fastened to the world, my heart was not engaged to any thing on this side Christ*; and this was the fairest, the most probable way for the continuance of my outward comforts; yet trouble came. The redditive particle, *yet*, supposes somewhat in reason, or probability at-least, that might have carried it another way. As when the Prophet *Amos*, reckoning up the Judgments of God upon his people, speaks to them thus in his Name, (*Chap. 4. 6, 8, 9.*) *I have sent you cleanness of teeth, yet have you not returned unto me; I have sent you the pestilence, the sword, yet have you not returned unto me.* The *yet*, shews there was great reason God should expect their return, or that he had done that, which in all probability might have caused them to return when he sent those Judgments. So here, when *Job* saith, *I was not in safety, &c. yet trouble came*; the *yet* implies that there was somewhat even in that unquietness, which gave him hopes of settlement in his outward comforts: It seems to

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carry such a fence in it, as if he had in more words explained himself thus: *Had I dwelt securely, and given my self up to the contentments of my flesh, or trusted in an arm of flesh for safety, I should not have wondered at my calamity, or thought strange of my trouble; But this is a riddle which I cannot yet expound, that when my heart was no way set upon my estate, my estate should fall, that when I rested not in the creature, I should meet with such troubles in the creature.* This is not the manner of God, it is not usual for God to do thus, in his dispensations toward his people and servants. *It is very rare, that he takes their outward comforts from them, when they are not taken with their comforts.* Hence it is (as I apprehend) that *Iob* putteth it in with a yet trouble came. *Tis way of God with me, is out of the ordinary course of Providence.* I confess *Mercer*, a very learned Commentator, doth not favour this Exposition, of laying such a weight upon the particle *yet*, and therefore renders the Original (*Vau*) *Non placet* as a bare copulative: *I was not in safety, &c. And trouble came.* *quod quidam putant Jobum velle hoc loco, quod non intimerit, neque insolentior fuerit, & tamen in hac mala incidere.* *Merc.*

Yet having the Authority of our Translation, and the frequent use of the word to that sense in other places, we may venture upon it; yea I think it is no venture, but a certain advantage both to the Text and to our selves. And I am certain the Position is true, though the Exposition should not prove so: For the truth is, Troubles are never so near, as when we put them furthest off; Nor is the world ever so unsure to us, as when we make surest of it. **God often pulls their comforts from them, whose hearts are glued to their comforts:** As it is said of those in the 1 *Thess.* 5. 3. *When they shall say, Peace and safety, then sudden destruction shall come upon them, as pain upon a woman in travel, and they shall not escape:* Mark, *when they shall say*, that is, conclude all's their own, when out of the abundance of their hearts their mouths speak of nothing but of *peace and safety, all is well, and all will be well, then sudden destruction cometh:* When a man saith, I have riches, I have a full estate, I have honour, I am a happy man, I may take my rest; then poverty, want, disgrace, misery, vexations and troubles fall upon him as an armed man. Thus for the most part God wrests the creatures soonest out of their hands, who hold them fastest. In the 17. of *Luke*, Christ instanceth in the *days of Noah*, and in the *days of Lot*, when they were secure, buying and selling, building and planting, marrying and giving in marriage, as if the world had been their own, and as if they meant to take

the heart of it out, and leave a poor world for the next age, then the flood came, and then fire came, and they with theirs were swept away and consumed as in a moment. The Master of the servant in the Gospel *shall come in a day*: In what day? First, in a day when he looked not for him. Secondly, in a day when his heart was let out upon the creature, *when he shall be eating and drinking with the drunken, when he shall be smiting his fellow servants*; when he shall think all sure, and the day his own, *in that day shall his Master come, even in the day that he looketh not for him, and in an hour when he is not aware*, Luk. 12. 45, 46. To have the spirit sleept and drencht in worldly pleasures or profits, endangers us to some sudden Sweeping Judgment: And when we value the enjoyment of the creature more then we ought, we shall not long enjoy it so much as we might. Earthly things fail us soonest, when we trust in them, or think our selves safe by them.

From this observe (in passage) a vast difference between God and the world, between earthly things and spiritual; The way to hold spiritual things fast, is to take fast hold of them, to cleave to them, with a full purpose of heart, never to let them go: If you carry loose affections towards Christ, you may quickly lose the comforts of his presence: The more we rest upon Christ, the more we trust on God; and make him our safety, the more safe we are; *Him doth God establish in peace, peace in perfect peace, whose mind is stayed upon him, even because he trusts upon him*, Isai. 26. 3. We have most peace from God, when we expect most, and may look for more rest and quiet, when we rest quietly in him, and say, *In God I have enough*, yea as Jacob, (Gen. 33. 11.) I have all. But if you would have rest in the world, say as the Prophet Micah directs, (Chap. 2. 10.) *This is not our rest. Keep your hearts at a due distance from the world, and you shall (most probably) keep the world*. What Christ (speaks of this life, is true of the things of this life; He that will lose (that is, he who is ready to lose) the things of this life, shall save them; and he that will save, that is, he who is resolved to save, the things of this life, shall lose them: put them out of your hearts, and you may hold them in your hands: You stand firmest upon the Earth, when you do but touch it, and touch it (as a round body doth a plain) only in a point. You are freest from danger, when you say, *we are not in safety*; freest from motion, when you say, *We are not in rest*: And when (in Jobs sence) you are not quiet, then (ac-

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according to the ordinary dealings of God with his people) you are *furthest from trouble.*

So much concerning this Chapter, containing *Jobs* bitter curse upon the day of his birth, and his vehement expostulation about the continuance of his life.

His *three friends* stood silent all this while; much divided between compassion and indignation: they pityed his sad afflictions, but they were angry (and they thought they had reason to be angry in the behalf of God) with his impatience and complaint. Their zeal kindled, their hearts wax'd hot within them, while they were thus mute and musing, the fire burned and brake forth, at last they spake (every man in his order) with their tongues: A hot dispute ensues, *Eliphaz* begins, the rest follow; after a long ventilation and debate, God himself (appearing as Moderator) states the question between them, determines and concludes for *Job*, against those three; *Ye have not spoken of me the thing that is right as my servant Job hath,* Chap. 42. 7. *To this God, the most wise, the only wise God, the infallible Moderator of all persons, actions, things and questions both in Heaven and upon the Earth, be glory and praise for ever. Amen.*

FINIS.



A





## A T A B L E,

### Directing to some special Points noted in the precedent E X P O S I T I O N S.

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